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# The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., June 20, 1940

NEW SERIES  
VOLUME XLII. No. 25

## Sparks and Splinters

Dr. W. A. Hewitt is the Mississippi member of the Committee on Boards of the Southern Baptist Convention.

Senator Lee of Oklahoma was introduced to the Convention as a great prohibitionist, a great Christian, and an active member of a Baptist church.

Pastor James D. Walker asks for prayer for the meeting in Center Terrace Church, Canton, beginning June 23. Rev. L. W. Ferrell of Jackson preaches.

Pastor Melvin T. Wilson preached in his meeting at Mer Rouge, La. Dallas Ross of Monroe led the singing. There were seven additions, six by baptism. Great good accomplished. A two weeks vacation Bible school now in progress.

The speech of Senator Lee before the Convention drew frequent applause from the audience. The applause came largely from the back of the house, from which we judge there were many visitors who came or remained to hear this speech.

The Laymen's Mission Band of Jackson has recently held an evangelistic meeting on Oakdale St., south Jackson and are now working at the corner of Northwest and Wesley Streets on the Mississippi Children's Home property, meetings every evening at 7:45. These men have kept the evangelistic fires burning bright.

The publicity given the Convention in Baltimore by the newspapers was the poorest we have had for many years. It was significant that when the resolution committee was expressing appreciation for courtesies from everybody they could think of, they thanked the secular press for such space as they gave us."

There are many opportunities for stimulating fellowship in connection with the meetings of the Southern Baptist Convention which are greatly enjoyed. The editors had their breakfast and business session. The Seminaries had their breakfasts and rousing programs. One of the happy occasions was the breakfast of the Sunday School Board workers. They generously share their programs with a number of invited guests. One group of guests was made up of the editors. They appreciated the hospitality shown them. Dr. Van Ness was introduced as an 80 year young man who has not missed a convention in fifty years. Dr. J. D. Freeman made a good address on the four year program just begun by the Board. How much these folks do crowd into so short a time!

We remarked that the meetings of the W. M. U. Convention seemed free from any excitement of the war. Not so with the other Convention. The brethren were quite war conscious. Front page headlines about the war were reflected in frequent incidental references in various speeches. And three speeches were quite colored with war hints. The one by Senator Josh Lee of Oklahoma was practically a war speech. Not that he advocated going to war, but keeping war out of America by assisting the Allies. The speech of Dr. J. H. Rushbrooke of England was inevitably colored by the war spirit. And President Neff of Baylor University had a good deal to say about war. We were doing pretty well, perhaps, to keep the train on the track and not get derailed by the war conditions in the world.

The Committee appointed by the recent Southern Baptist Convention to make and execute plans to assist in support of British Foreign Missions meets in Ridgecrest Wednesday of this week to put plans in operation to meet this need. They are taking their task seriously and propose to push the work vigorously. Pray with them that they may have wisdom and that the work of foreign missions being carried on by British Baptists may not be abandoned in these critical times. British Baptists have asked help of Northern and Southern Baptists. They need \$250,000.

Pastor A. B. Pierce will preach the dedication sermon of the Crystal Springs Church July 1.

There were probably over 100 messengers from Mississippi at the meeting of the Southern Baptist Convention in Baltimore.

Evangelist A. D. Muse writes: We are having a mighty meeting at High Island, Texas, with Pastor L. A. Byrd. People joining at every service.

"Simple Salvation" is a book of sermons by L. C. Northen of Richmond, Va. It is said that in 21 years he has been blessed in evangelistic efforts, having held 175 meetings resulting in 4,500 conversions. These sermons seem to have been mightily used of the Lord. There are 12 of them. To be had of the Baptist Book Store for \$1.00.

Dr. J. W. Lee, for many years at Batesville, and a member of the Board of Trustees of Mississippi College, has just made arrangements to endow his medal, which has for a number of years been offered jointly with Dr. A. L. Emerson, of Hernando. He is also providing a fund of \$1,000.00 to be known as the J. W. Lee Memorial fund, the interest from which is to be used for some worthy purpose not yet designated.

The Sunday School Board publishes a new book of sermons by Dr. J. W. Storer, pastor of First Church, Tulsa, Okla., formerly pastor of First Church, Greenwood, Miss. The title is "Major Messages of the Minor Prophets." There is no part of the Bible that fits in better and meets the needs of the present day than the Old Testament prophets. They are right up to date. Everybody ought to be reading them. They are full of hope in the midst of trouble. Dr. Storer has done well to bring the messages of the "minor prophets" in a series of sermons. They deserve a wide and attentive reading. The book has twelve sermons in 188 pages and can be had of The Baptist Book Store for \$1.00.

President Nelson of Mississippi College writes: Our people who voted for the amendments to change the Mortmain Statutes last November will be glad to know that we are already beginning to reap some of the benefits made possible to our work through these changes. The late Dr. J. V. May, outstanding physician and Baptist layman of Port Gibson, who died a short time ago, stipulated in his will a considerable amount of property and securities to go to several of our denominational causes. Among those remembered were the Southern Baptist Foreign Mission Board, the Baptist Orphanage, and Mississippi College. The will states that a tract of land comprising 465 acres and a \$5,000.00 insurance policy were left to Mississippi College, to be used as endowment for scholarships for students.

There have been five additions to the church in Wesson in the past two Sundays, three of them by baptism.

Don't be separated from your money. If you have given yourself to God, don't let your money go somewhere else.

There were 3776 enrolled as messengers of the Convention in Baltimore, according to final announcement of the secretaries.

Dr. F. M. Purser of Oxford preached Sunday at East Baltimore Baptist Church. Dr. J. S. Riser of Blue Mountain preached at the United Evangelical Church in Baltimore.

On June 2 Mr. Fred Scholfield conducted a great praise service at First Church, Laurel, which was broadcast for the benefit of those who could not come.

At the Lake Arthur Baptist Encampment in Louisiana June 24-July 3, Dr. W. A. Sullivan of Natchez is scheduled to conduct the worship hour morning and evening at 11:30 and 7:30.

Committee on Order of Business for 1941 session, S. B. C.: Jas. W. Merritt, Chairman, Georgia, John L. Slaughter, Alabama, Sanky L. Blanton, North Carolina, Frank H. Leavell, Tennessee, Walter H. McKenzie, Texas.

Rev. and Mrs. T. F. McCrea of San Bernadino, Calif., announce the marriage of their daughter Maribelle to Mr. Richard West at Bacone College, Bacone, Okla. Dr. and Mrs. McCrea are well remembered in Mississippi as our missionaries to China.

Committee on Resolutions: Rev. Homer G. Lindsay, Avondale Baptist Church, Chattanooga, Tennessee, Chairman; Dr. J. W. Raley, Oklahoma Baptist University, Shawnee, Okla.; Dr. Sankey L. Blanton, First Baptist Church, Wilmington, N. C.; Dr. John F. Fraser, University Baptist Church, Baltimore, Md.; Dr. Thomas F. Harvey, Gordon Street Baptist Church, Atlanta, Ga.

Coommittee on Committees: Dr. Leon M. Latimer, First Baptist Church, Greenville, S. C., chairman; Dr. R. C. Campbell, Burt Building, Dallas, Texas; Dr. J. Powell Tucker, First Baptist Church, Orlando, Florida; Dr. Theo. F. Adams, First Baptist Church, Richmond, Va.; Rev. W. Perry Crouch, Recorder Bld., Raleigh, N. C.; Dr. O. L. Powers, First Baptist Church, Jonesboro, Ark.; President H. G. Davis, Howard College, Birmingham, Alabama.

Instead of an eight day youth's revival closing the "Youth's Campaign For Christ," First Church, Laurel, 22 of their choice young people went to the Youth's Conference at Ridgecrest. A part of the cost was borne by the men of the church. They went through in a bus and are sure to have had a great trip. They will be more efficient workers in their church for this experience. We are sorry that on account of the editor's absence attending the Baptist Convention, this plan did not appear in our columns sooner.

At Quitman, under the capable leadership of brother W. L. Meadows, the First Baptist Church has received 285 members in six and a half years, which is the length of brother Meadows ministry. The town which some thought was dead (a "ghost town") after Long Bell Lumber Company cut out, has the money to pay the debt on their church—the last bond—and baptized 40 as a result of the recent revival. A remarkable thing is that 45% of those baptized came in on school trucks from the country around Quitman. Let's get busy and use this means of reaching lost people! Thank the Lord for brother Meadows.—R.



## APOSTOLIC DISTINCTIVENESS

Romans 12:2

By W. R. White, First Baptist Church,  
Oklahoma City, Okla.

(Annual Convention Sermon, Southern Baptist Convention, Baltimore, Md., June 12, 1940).

The twelfth chapter of Romans brings us to the practical application of a mighty doctrinal treatise. Paul realizes that a life on the altar of God maintaining a distinctiveness according to its nature by spiritual renewal is absolutely essential to the effective application of great truths to practical affairs.

Our text urges us not to be fashioned by this age but to be transformed by the renewing of our minds that we may test and follow the will of God, the good, the acceptable and the complete. A similar exhortation is found in I Pet. 1:13,14, "Wherefore gird up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance." We find other companion scriptures such as "And be renewed in spirit of your mind, and that ye put on the new man which after God is created in righteousness and holiness of truth." Eph. 4:23,24. "And have put on the new man, which is renewed into knowledge after the image of him that created him." Col. 3:10. "Wherefore be ye not unwise, understanding what the will of the Lord is." Eph. 5:17.

There are three great considerations in our study: The Resistance, The Renewal and Re-affirmation.

## INTRODUCTION

Romans 12:2

All religions tend to drift from their original form. The constant pressure of their environment frequent emergencies and the subtle infiltration of alien ideas explain this phenomenon. As a rule, each religion is purest and best near its source and early beginnings. This is true of the great ethic religions and to a measure is true of Christianity.

The main stream was kept pure through the New Testament era. The use of current phrases whether those of the masses or those of the philosophers has caused students to blunder in pointing to those as evidences of a borrowing from various points of view. These phrases and words were practical vehicles used to convey a distinctive Christian content as a more thorough examination has shown.

In the eddies and edges of the main stream comprises with the "isms" and philosophers of their environment are reflected in the records of the New Testament. The process of conformity can be clearly seen in the apostolic age. This continues for a time until the main stream becomes corrupted. At length the New Testament type was driven to the edges and finally to hiding.

There are three modern forces which threaten to engulf Christianity. The pressure is terrific. I refer to Totalitarianism, Paganism and Opportunism.

## THE RESISTANCE

Totalitarianism means complete conformity to the will of the state. The state is the wheel and the individual is a cog. All of life is rigidly regimented unto the ends of the state. Totalitarianism is achieved through Fascism by complete control and through Communism by both state ownership and control. The loss of freedom and individual initiative are the results in both instances. A secular conformity with its withering blight upon spiritual values is inevitable. Christian faith is suffocated by forced conformity and materialistic motives.

The high ends of the church are thwarted and diverted. This is done not only by political pressure but by the very atmosphere created by the spirit of a totalitarian order. The church becomes the victim of political expediency.

In secular realms the efficiency and deadly effectiveness of the totalitarian order make it imperative that the democratic process must be

suspended or greatly modified for awhile in order to save democracy from destruction. Church leaders are pondering over the necessity of a great centralization among believers in order to stave off ruin to Christianity. The analogy does not hold. One is a political entity and the other is a spiritual entity. In the state it is done to meet a temporary emergency, the proponents of church centralization seek a permanent arrangement. "Be not fashioned by this age" is the message for the disciples of Christ.

We have many illustrations of the results of totalitarian churches both ancient and modern. We know what has happened to genuine Christianity when any church has had a monopoly in a state. When even two totalitarian churches have had a joint monopoly the results have been slightly different. The use of force to compel conformity has stained the record of every totalitarian church. It is logical and inevitable. The unity of the totalitarian ideology and the unity of the spirit in the bonds of peace are totally different concepts.

If we throw together a conglomerate mass composed of not only those who are regenerated but of that large group who embrace a form of godliness but are untouched by its power, we will involve Christianity in a greater enigma than the problems we seek to solve. We create a powerful monopolistic advantage dominated by those most susceptible to its temptations.

Paganism is another subtle force seeking to fashion us. It is a point of view, an attitude and an atmosphere which arises from carnal motives. It may have either a cultured or a coarse exterior. It may be highly sophisticated or grossly ignorant.

We have paganism in pleasure and amusement. So much of man's recreation is downright dissipation. It inflames lower urges and suffocates higher aspirations. It intensifies physical desires and dulls spiritual sensibility. It leads the strong to plunge into selfish indulgences, regardless of consequences to the weak.

What is sometimes called realism is nothing but paganism. The wide use of profanity and obscenity is a good example. According to the modern realists, our eyes must behold at length naked vileness, our olfactory nerves must be exposed for hours to foul odors, we must take a plunge into a cesspool of lewdness now and then, in order to be realistic. Our point of view cannot be balanced if we view the lovely landscapes o'er and do not crawl through a sewerage pipe occasionally. "Chaste expressions, phrases and references that will help us to be poignantly aware of filth and to be repelled by it, are not enough", they say. This age not only condones such realism but revels in it. In order to save its face it dares to lend respectability to the indecent.

Paganism has invaded our conception of Liberty. If the rights of decency and rights of indecency clash in our school systems, then decency must be restrained and indecency released in the name of liberty. In other words, academic freedom must include freedom for filth. Paganism confuses liberty with license.

Opportunism is a great force in the present age. It has been a fashioning influence of real significance. The desire to be like others and the dislike of isolation often causes man to compromise and vacillate. Even the Christian becomes too sensitive to the criticism of the world. The popular trends have much weight with him. Sometimes consciously but often unconsciously he begins to make adjustments which include an element of surrender. None of us like to be called narrow or selfish. We dislike even more to be called bigoted.

The most dangerous form of pressure comes from the erroneous thinking of good men and the judgements of successful men. The worldly wisdom of good men has frequently misled. Many business men, scientists and other recognized leaders often invade the field of religion and speak dogmatically on subjects for which they have no particular qualification. In order to receive the approval and applause of these, the

spiritual leaders forget the true criterion of spiritual action.

## THE RENEWAL

The judgements of spiritual men are to have more weight in the realm of religion than the opinions of other men, regardless of their boasted learning. "The testimony of the Lord is sure making wise the simple." "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know because they are spiritually judged. But he that is spiritual judgeth all things yet he himself is judged of no man." I Cor. 2:14, 15. Here Paul is correctly interpreting teachings of the Savior who said, "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And again where he said, "And I will pray the Father and He shall give you another comforter, that he may abide with you forever; the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." We are listening too much to the reactions of worldly wisdom and not enough to those of prophetic and spiritual insight.

Spiritual renewal which reveals the will of God because of constant contact with the mind of God is the supreme need of all Christians, particularly those in places of leadership. Continuous renewal through contact with the original source and norm of our faith guarantees our distinctiveness. A great artist had to frequently refresh his mind with a perfect color scheme, in order to maintain his fine taste in color discrimination. Too much with the world blurs our discernment and blunts our taste. Paul could say "For me to live is Christ," because he could first say, "We have the mind of Christ."

The mind of Christ is imparted to us by the Holy Spirit "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given unto us of God." The key to this refreshing of our minds from the mind of God is found in John 7:38, 40 and beautifully expressed in William's translation, "Whoever continues to believe in me will have" as the Scripture says, "rivers of living water continuously flowing from within him." By this he referred to the Spirit that those believing in Him were going to receive.

The corrective and directive will of God is the norm of our distinctiveness. God's will is the good, the acceptable and the perfect. It is not capricious or arbitrary. It is grounded in the eternal rightness of things. It is the way of the universe. Sin and the spirit of the age pull us out of the orbit of his will. We may be moving along the track of compromise with some degree of orderly relationship to the elemental order of things like a comet but we face the inevitable issue of our aberration. If we surrendered to his will without reservation, the basic dynamic of all power will swing us into line and into perfect harmony with the ultimate reality.

## THE RE-AFFIRMATION

Our first affirmative is that a Christless world is a hopeless world. In the first and second chapters Paul is showing why the Gentile is lost and without excuse. He is in darkness and sin because he turned away from the light of original revelation, continues to sin against the light of nature and of his own conscience. The Jew is lost because he has not only sinned against all these but against the greater light of the oracles of God. All of us will agree now that a scientific and sophisticated world is more hopeless than any without Christ. Man is hopeless both because of his nature and by practice.

Our second affirmation is that the focus of divine redemptive love is in Christ. We are justified freely by his grace through the redemption that is in Christ Jesus. He is the only medium and mediator of salvation. There is no substitute or sharing in this prerogative either by priest, prelate, saint or sacrament. He is the acme of divine light, life and love.

Our third affirmation is that the nature of man



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and a righteous God make salvation by grace inescapable. We must exalt man above what he is or reduce God to render logical any other way. Salvation by grace lifts the motive of goodness to one of gratitude and love and clothes the saint with humility.

Our fourth affirmation is that salvation is open to the direct appropriation of each individual upon a personal faith. Others may show the way but the individual must make that sacred approach for himself. That holy moment when the living union is affected only the Triune God and the individual soul are necessary.

Our fifth affirmation is that salvation by grace produces a spiritual democracy. All stand under the same condemnation before salvation, all appropriate salvation by the same method, all are born into the same relationship. "Heirs of God and joint heirs with Christ."

Our sixth affirmation is that salvation is more than a fiat which fixes, it is a factor that fashions. "For we are his workmanship created in Christ Jesus unto good works." Eph. 2:10. "For it is God that worketh in you both to will and to do for his good pleasure." Phil. 2:13. "Being confident of this very thing, that he which hath begun a good work in you will perfect it until the day of Jesus Christ." Phil. 1:6. The Christian should be the most peaceable, teachable, workable, and lovable and should have the best attitude toward others, particularly the weak and his enemies.

Our seventh affirmation is that faith must be free from secular regulation or alliances. Its very nature requires this freedom and separation. This does not mean conflict or irrelevancy as to the relationship of church and state. They can mutually reinforce each other by a distinctive functioning. We may render unto Caesar that which is Caesar's and unto God that which is God's without being discourteous or careless toward either. But their prerogatives must not be confused. Let us remember that Caesar is ordained of God and can serve the purposes of God in his peculiar sphere. The church can make Caesar's task easier by providing atmosphere, attitudes and good citizens. This is as vital as separation itself. "Put them in mind to be subject to principalities and authorities, to obey magistrates, to be ready to every good work." Titus 3:1. "For the Lord's sake submit to all human authority; to the emperor as supreme, and to governors as sent by Him to punish those who do evil and to reward those who do right. For it is God's will that by doing right you should silence the ignorant talk of foolish people. Live like free men only do not make your freedom a pretext for doing evil but live like slaves of God. Show honor to everyone. Practice love for the brotherhood, practice reverence to God and honor to the Emperor." I Pet. 2:13, 17—(Williams).

Our eighth affirmation is that the sovereignty of God is the only safe totalitarianism. No one else is wise enough, powerful enough, good and loving enough to be the total sovereign of one individual much less the human race. The formula for the realization of this totalitarianism. "And other sheep I have which are not of this fold; them also I must bring and they shall hear my voice and there shall be one shepherd and one fold." Jno. 10:16. "Neither pray I for these alone; but for them also which shall believe on me through their word; that they may all be one; as thou Father, art in me and I am thee, that they also may be one in us: that the world may believe that thou hast sent me." Jno. 17:21. "One Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." Eph. 4:5-6.

Our ninth affirmation is that the climax of the work of grace is inevitable. This faith is a powerful factor for good. Some one has said that faith is walking with God in the dark and finding peace. Brethren, we will have to walk in the dark for some time to come. Shall it be with Him? Will we have peace? "We also have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark

place, until the day dawn and the day star arise in your hearts." 2 Peter 1:19. "For the grace of God that bringeth salvation has appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope the appearing of the glory of our great God and our Savior Jesus Christ; who gave himself for us that he might redeem us from all iniquity and purify unto himself a people for his own possession zealous of good works." Titus 2:11-14.

Brethren, this is no time for compromise. This is no time to dilute our sacred principles. This is no hour to lose our identity or to weaken our testimony. If they call us bigoted, let our spirits grow sweeter; if they call us narrow, let us fight the harder for the rights of those who accuse us; if they call us isolationists, let us become more zealous for the unity of the spirit in the bonds of peace; if they call us selfish, let our hearts beat faster for the lost and for sharing with all men the best we have. If they say we are intolerant, let us be more eager than ever to grant to them that which is greater than tolerance. Let us ever be ready to fellowship with all who name the name of our Redeemer in sincerity and truth where there is no compromise in conviction required. If they call us reactionary, let us be more diligent to present a quality of life which our age needs. Brethren, we cannot compromise on the nature of the remedy but we can be liberal on the rights of all mankind to have access to that remedy, regardless of color, race, station or place in life. Let us work.

I long to enter someday into the rapturous reminiscence of Paul when he exclaimed, "I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only but unto all them that love his appearing." 2 Tim. 4:7-8.

#### FAITH OF OUR FATHERS

Faith of our fathers! living still  
In spite of dungeon, fire, and sword  
O how our hearts beat high with joy  
When e'er we hear that glorious word  
Faith of our fathers! holy faith!  
We will be true to thee till death!  
Our fathers, chained in prisons dark  
Were still in heart and conscience free;  
How sweet would be their children's fate,  
If they, like them, could die for thee!  
Faith of our fathers! holy faith!  
We will be true to thee till death.  
Faith of our fathers! we will love  
Both friend and foe in all our strife;  
And preach thee, too, as love knows how,  
By kindly words and virtuous life;  
Faith of our fathers! holy faith!  
We will be true to thee till death.

Mrs. W. S. Tyler of Blue Mountain is a member of the Committee on Women's Work, S.B.C.

It is wonderful what an atmosphere of calm was preserved in the W.M.U. Convention in Baltimore, while so much of the world is at war, and all the world has had its ears attuned to the voice of the radio for war news. This is written on Monday night, and we have hardly heard mention of war in the three sessions of the convention. The afternoon papers were ablaze with the headlines about Italy declaring war against Britain and France, but the women kept steadfastly on talking about "Thy Kingdom Come."

The Bethesda Baptist church celebrated Homecoming Day, and Mothers Day. The morning service was conducted by the Sunday School and the B.Y.P.U. The afternoon service was conducted by Reverend W. A. Gamble, Presbyterian minister of Raymond, and Reverend A. S. Johnston of Davis Memorial Baptist church, Jackson. At the close of the service flowers were presented to the oldest mother present who was Mrs. S. P. Foster, Terry and to the youngest mother, Mrs. L. C. Hand bringing to a close an enjoyable day.—Reporter.

## Pastoral Problems

by Norman W. Cox

### "THE PASTOR A PACK-HORSE"

Too many communities and churches have got the habit of settling a lot of responsibility and work upon the preacher that is not remotely related to his real mission in their midst. They want to make him a pack-horse for community conveniences. This does not happen in the cities as much as it does in the country and village communities. Nevertheless it happens too much everywhere.

He is supposed to run free bus and ambulance service in a lot of places. People ask him for personal favors they have no right to ask all the way from endorsing notes to taking their mother-in-law home.

Deep in the heart of every true minister there is the longing to serve. He wants in the name of his Master to minister to others. But no part of such service is comprehended when he is abused into having saddled upon him labors of mere convenience that are no part of his christian obligations. We pastors need grace, tact, and perspective that will enable us to do everything we ought to do and refuse to do the things that have no true relation to our ministry.

Dr. C. E. Maddry, said that the Foreign Mission Board a few years ago owed over a million dollars, now the debt is less than a quarter of a million.

"That Thy Way be made known and thy Salvation among all the nations." was the motto Scripture for the women's Convention. This rang like a chorus in the address of all the women.

We had great crowds and great services at Shelton church in Jones County Sunday. Two additions. Sixty-five dollars contributed to the building fund. Brother and Mrs. H. Keen, teachers in the Progress School, are a blessing to the Sunday School.—G. G. Mooney, Pastor.

Bro., E. A. Alexander from the Baptist Bible Institute will begin a two weeks singing school for us the first of July, using the church hymnal. Bro. Alexander knows his business and does a good job of it every where he goes. The singing will be led by our capable musical director, Mr. William Morris.—Chas. L. McKay, Pastor.

The revival meeting will begin at the Crystal Springs Baptist church, Walthall county on the second Sunday in July with the Rev. John F. Measells, pastor of the Amory Baptist church doing the preaching. He will be there for the Sunday service. Bro., Measells is one of our best preachers. He majors on the word of God. We are looking forward to his coming to us.

We closed an eight day meeting in the Sardis Baptist Church last night, the pastor did the preaching and Bro., Earl Edwards of Houston, Mississippi led the singing. I wish to commend Brother Edwards as one of the safest, most spiritual and therefore one of the most satisfactory singers that it has been my privilege to work with. There were seven additions, six by profession of faith, and the tide was running high even at the close, and we were certainly made to rejoice in the rich experiences, both of relation and consecration of lives.—J. B. Middleton, Pastor.

The Pinola revival will start the first Sunday in August. We will have Dr. A. A. Kitchings from Clinton, Mississippi to do the preaching. The Pleasant Valley meeting will start the second Sunday in July. The Rev. F. M. Britt, Florence, Mississippi will do the preaching. The pastor will conduct a period of Bible study daily. The people of the Strong River church has requested the pastor to hold his own meeting. I will not worry about the results of the meetings. God will give the increase when his conditions are met. We are requesting the prayers of the Christian people, that God will give us wonderful results.—Guy A. Little, Pastor.



# SOUTHERN BAPTIST CONVENTION Eighty-fifth Session—Ninety-fifth Year

The Convention Hall (Amory) in Baltimore is plenty big. And it looks now as if the loud speaker system will enable everybody to hear, provided the speaker knows how close to stand to the "mike." The women have had a great meeting closing last night. This morning, Wednesday, June 12, the people are pouring into the room; the organ is already distributing music through the steel girders, and the murmur of conversation all through the house keeps up as friends greet and confer. Ex-Mississippians turn up every few minutes, and some who are still fortunate enough to be Mississippians come in with shining faces.

On the minute President L. R. Scarborough hit the desk with the hammer and Prof. I. E. Reynolds started the music with "Praise God from whom all blessings flow." Dr. Maddry led the invocation. "How firm a foundation" came next, for Southern Baptists would hardly know how to begin without that. Prof. Carnett sang as a solo, "Christ My Lord."

The Body stood to hear the commission as found in Matthew as the authority for this convention. Dr. B. D. Gray, known and beloved in his native state of Mississippi, led in prayer. He began attending the Convention sixty years ago, in 1880. He called upon "God our help in ages past, our hope for days to come." He pleaded with God earnestly for help in the present distracted world.

The mayor of the city spoke a word of welcome, and the welcoming message was spoken by Dr. O. C. S. Wallace of Baltimore, long-time pastor and now retired totally blind. Dr. Wallace was born in Canada, and is still a British subject, though a long-time resident of the U. S. A.

The clerk announced that there are already registered 2230 messengers. The mayor read his address, which furnished a good deal of local and Baptist history.

Thirty years ago the Convention met in Baltimore for the fourth time. Then 1641 messengers were registered. Dr. Wallace referred with great feeling to the present distressed world conditions, but expressed undisturbed faith in the goodness and power of God.

Dr. R. J. Bateman, of First Church, Memphis, spoke in response to the address of welcome. He said the Convention had never met in a time of greater anxiety. Ours is a great spiritual responsibility. God has blessed Southern Baptists as no other people. Let us pray earnestly for light to break on our present darkened world. Let us see to it that the wisdom of the Lord Jesus shall dominate and characterize all that we do.

Dr. Sampey was assigned twenty minutes to speak in memory of the twin brothers Joshua and Eugene Levering who were great coffee merchants of Baltimore and leading Baptist laymen who were liberal contributors to the causes of the Southern Baptist Convention.

Dr. L. R. Scarborough then gave the president's address which has already been published in The Baptist Record and will not be repeated here.

Dr. W. W. Hamilton led in a prayer for thorough dedication of our all to God that our land might be saved from sin and all its consequences.

The sermon was preached by Dr. W. R. White of Oklahoma City. It was published in a recent issue of The Baptist Record. Dr. J. D. Gray of New Orleans read the twelfth chapter of Romans.

## Wednesday Afternoon

Prof. I. E. Reynolds, a student in Mississippi College when this editor was pastor at Clinton, has charge of the singing. The old songs are his favorites as of most of us. He called on a brother from Georgia to lead the opening prayer. And then on Prof. E. O. Sellers of the Baptist Bible Institute to sing "Hallelujah for the cross." Dr. J. H. Rushbrooke of England, President of the Baptist World Alliance led in prayer. His prayer was very tender, as his heart is tender on account of present world conditions, and particularly those in his own land.

Pastor Louie D. Newton of Druid Hills Church, Atlanta, read a resolution of protest against the sending by the head of the U. S. government of an ambassador to the Pope. This resolution in full will be published in these columns. The resolution was immediately adopted by a rising and practically unanimous vote.

Dr. C. E. Maddry made a motion that a committee of one from each state be appointed to consider the request of British Baptists for help in taking care of their missionaries in foreign fields.

Dr. Abernathy of Calvary Church, Washington, D. C., was introduced as a fraternal messenger from the Northern Baptist Convention. Also Dr. W. O. Lewis, president of the Baptist World Alliance. Also a representative from the Kansas City (Kan.) Baptist Seminary. A number of visitors stood, among them Dr. E. B. Hatcher, of Pennsylvania.

Dr. Frank Tripp was introduced as the father of the 100,000 Club, who spoke on the club, alias the plans for paying of the debts of our Southern Baptist institutions. He said the debt paying is synonymous with honesty. The debts at one time were \$6,000,000, and our credit was imperiled. That was the darkest financial hour of Southern Baptists. \$1,171,988.84 has been paid in through the club. And now the debts are less than three million. This was done during a period of depression, the like of which this country has never known. For this we are all deeply grateful. The contributors are a minority of our people. Other sources have helped in the debt paying. Appreciation is expressed to the heads of our institutions for living within their incomes. Systematic giving can achieve marvelous results. In this time the receipts of the Cooperative Program have increased one-third.

Our expectation is a debtless denomination by 1945. To do this we must guard our budgets; push the 100,000 Club; use such funds as possible from the Cooperative Program receipts. Encourage the women who have undertaken to raise the million which they have pledged. The other two million we must assume. Every preacher must be a salesman for the club.

Cards were passed for new and renewal pledges to the Hundred Thousand Club.

Dr. J. M. Stiffler was introduced and spoke on the American Bible Society. He said that Southern Baptists bought from the Society 20 times as many Bibles as Southern Methodists and Presbyterians combined. He said the world today is threatened with a Bible blackout. Half the population of the world is at war. Bible houses of other lands will be greatly handicapped. A resolution was offered pledging our people to take an offering for the Bible Society.

Dr. Houghton, President of the Moody Bible Institute, was introduced. A song by a trio from Atlanta, "I saw one hanging on a tree."

The last on the program was an address by was projected by Joshua, by Elijah, by Ezra, by Iism." He said it was a long way from a law office and from the U. S. Army barracks to this platform. When he saw the multitude he had compassion on them was his scripture. Go—Preach—Heal, etc. This is a day of crowds, of mass movements. Are the children of this world wiser than the children of light? The rulers of this world address the masses. Half empty churches do not impress the world. Mass Evangelism yourself but if he knew that you would use it to John the Baptist and by Jesus, and by Peter at Pentecost and thereafter. Twenty centuries of Christian work have demonstrated the value of mass evangelism. So it has been and is in America, and in the great evangelistic campaigns around the world.

A banker will not lend you \$10,000 to spend on yourself but if it knew that you would use it to get another \$10,000 you would have no trouble getting the money from the bank. So God will not give you the Holy Spirit to satisfy your own wishes, but if you wish the Holy Spirit that you may save souls, God will give you the Holy Spirit.

## Wednesday Evening

This is Home Mission night and our Missis-

sippians, Drs. J. B. Lawrence and B. D. Gray are ready for a great hour—or more. But of course the occasion requires a good deal of sauce. So the music begins ahead of the hour, and the musicians have gathered for the occasion at the request of Prof. Reynolds. The chimes are sounding out "Lead kindly light." The people are streaming in and the crowd will probably reach its maximum tonight, unless that is reserved for Sunday afternoon when Dr. Truett preaches. Dr. Lawrence is calling for the missionaries of the Home Board to come to the platform. The singing starts with "Blest be the tie." A big choir of about 100 composed of black and white are leading in this hymn. I do not remember having seen it just after this fashion before. Dr. Scarborough led the brief opening prayer. "Jesus shall reign" and "Where He leads me" are next on the song program. Then we had enough solos to make a small chorus.

Dr. J. B. Lawrence takes charge of the program and presents representatives of the Home Mission work in various departments. First presented was Dr. B. D. Gray many years secretary of the Home Board, who celebrates his eighty-fifth birthday next week. Second was Dr. Beagle, next was the superintendent of the mission in New Orleans. They came too fast for this scribe. They were of many races.

Dr. Lawrence's theme was "Our Christ for Our Country." Dr. Beagle spoke of the language groups reached by the Home Board. The best year for 15 years; 369 missionaries, the most ever reported 2,625 baptisms; 3,500 additions to the churches; 10,700 average attendance in the Sunday schools; 18 new churches; 44 new Sunday schools. There were 570 baptisms among the Indians. These Indians believe in abiding by the Book.

....Rev. Percy Ray was introduced as one who has done a marvelous work in country churches, building churches and holding revivals; 203 added to the churches by baptism. He finds a great challenge in the rural and small town churches. Twenty-three needy churches are on his waiting list. His work is mostly around the Pickwick Dam, in backward communities. Some of them are giving sacrificially out of their poverty.

An Italian missionary in Birmingham spoke of his work. He was converted 19 years ago. The Lord called him to work among the people of his own race. He went to the Baptist Bible Institute. While there he worked among the Italians. Recently had a vacation Bible school. In one day ten boys and girls were converted. We need more workers.

A missionary to Indians in New Mexico to Navajo Indians about nine or ten thousand in the N. W. part of the state. They are very poor and ignorant. Services are held at their hogans and at the trading posts where many gather. They are subject to many diseases due to poverty. Thirty or forty per cent have tuberculosis. Many starve to death. Christianity is to them one of many of their religions. They claim that a son-in-law and mother-in-law never see each others face. The daughter of the missionary sang "Jesus loves me" in the Navajo language.

A young man told something of the work of missionaries in the mountains. In his county there is only one missionary Baptist church. They are victims of the Holy Roller preachers. Our hope is in the efforts to reach the young people. The older ones will not go to church. There are only two missionaries in the county.

Here the Negro choir sang a hymn to the great delight of the audience. It was very much like what can be heard in many Negro country churches in Mississippi.

Dr. M. N. McCall from Havana, Cuba, spoke of some of the shadows. Cuba is less than 1% evangelical. There has been no increase in appropriations to Cuba in four years. There are 81 workers, including wives. Thirty houses are rented. The appropriation has to cover many items. Much of the territory is untouched. There are 800,000 people in and around Havana, a large part of them untouched. A Cuban was introduced who is doing work among his own people. He



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spoke in Spanish and Dr. McCall interpreted.  
Rev. Jacob Gartenhaus said more Jews have been saved in the past year, than in ten years before this. Letters are constantly coming to him telling of the conversion of Jewish acquaintances. Last night in a meeting in Baltimore 30 Christian Jews were present. This is duplicated in many cities. The Lord has blessed him far beyond his expectations. He made an appeal for subscriptions to "Home Missions" which has already 40,000 subscribers.

Rev. Noble Y. Beall told of the work among the Negroes. This is largely an educational approach. Their membership is already larger than most other groups. But they need training. We have 20 teachers in 18 schools, where there are nearly 10,000 students. All the teachers in the Negro schools are Negroes, except Dr. and Mrs. Hatcher who teach in Benedict College, Columbia, S. C., who are white teachers. There are 1,000 ministerial students, and in various institutes 7,000 Negro preachers are reached. The greatest menace to the religion among Negroes is the efforts of Catholics to win them.

The Bible teacher, a Negro, of Shaw University in Raleigh, N. C., spoke of the work among his people in that state.

Rev. Rowland Leavell, Home Board superintendent of Evangelism spoke at a late hour, about the kind of Evangelism which the Board is undertaking to do. Today when the world is at its worst, Christianity ought to be at its best. For four years the tide of evangelism has been rising among Southern Baptists, the number of baptisms annually has more than doubled. We are coming to see that people can be saved every month in the year.

As an addendum to the program for the evening Senator Josh Lee of Oklahoma was introduced to speak, beginning at ten o'clock. He spoke on "Present Dangers." He said it is not true that if we attend to our own business we need fear no trouble from European dictators. The experiences of Ethiopia and Poland and Denmark and Holland and Belgium prove this is not true. Europe is a raging fire which comes closer and closer to us. The only way to keep war out of America is to put the material resources at the disposal of the Allies. Only the Allied army stands between America and war. All the conquests of Hitler have made him stronger for more aggression.

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#### Thursday Morning

The song service is in the hands of Mr. B. B. McKinney of the Sunday School Board. Prayer was led by Dr. J. O. Williams of Nashville. Music Director in Carson-Newman College sang as a solo "I am a pilgrim stranger." People came in slowly, due probably to the late hour of adjournment last night.

Dr. J. L. White led in prayer, making petition in behalf of the President of the United States, of Congress, and of all our missionaries, closing with "the Lord's Prayer."

By motion of Dr. W. W. Hamilton the Convention commits itself to another year of evangelism emphasis, specializing in association-wide evangelism. A committee of twelve was authorized to aid such evangelistic effort.

Dr. Austin Crouch made the report for the Executive Committee. He insists on a budget, sticking to it having an accurate audit. Dr. Crouch has shown himself a master budgetary engineer. Recommendations of the Executive Committee are found in the annual and will probably be published in the Record at a later time.

Dr. J. E. Dillard spoke on Cooperation. We are here in the world by reason of cooperation on the part of physician and nurse and father and mother. The human body is the exponent of the idea of cooperation. The Southern Baptists are a cooperative body.

Dr. L. D. Newton then spoke on "The Cooperative Program." He showed how he made the idea clear to the children, and found that the bankers were able to understand it. He said that the Cooperative Program is the outward expression of our religion, a ministry of helpfulness to

the largest number of people, giving the whole benefits of the gospel.

Next came the hour for the Relief and Annuity Board. The Board has a great plan for taking care of the old and disabled preachers. We have not reached our goal. Much has been done; Much remains to be done. The plan is for all our preachers, to the country pastor no less than the town pastor. In 22 years more than four million dollars have been paid in to needy preachers. No money has been lost—that it no net loss. A good surplus has been accumulated from profits and excess earnings. In the past year 4,600 churches have come into the plan of providing annuities. State secretaries have been cooperative. Unpaid helpers make the plan possible. Thirteen states have come in. The Board this year will have receipts of over \$1,000,000 and has just begun. The pledges of this board are as secure as any ordinary business. No plan is now before Congress to include preachers in the government social security plan. There is a possibility that lay workers may be included. Baptists are opposed to any such plan, for the power to tax is power to regulate. This Board has a plan to take care of all workers who receive compensation from the churches and boards.

Dr. C. H. Bolton of the Relief and Annuity Board spoke: "Each one shall bear his own burden," "Bear ye one another's load." Some loads have to be borne individually. Others must be carried cooperatively. On this basis the Relief and Annuity Board is founded. Every preacher should carry his load, but some burdens require assistance. Young preachers need this protection, and they ought also to rejoice to help others, showing appreciation and gratitude for benefits they have received from older men. No money from the young man goes to pay for an old man, but he helps to make a plan operative which helps all alike. At 35 the speaker was put to bed by the doctor for two months with no certainty of ever getting up. This may happen even to young men. Take no chances. This board is your board. It is a part of the work of Southern Baptists. The more pastors who go into the annuity plan, the fewer will be on relief.

Secretary Meritt of Georgia said that over 800 churches in his state had gone into the annuity plan. Our hope is to get every pastor and every church into the plan. Look at these factors in the plan: Pastors, churches and the denomination. This is the only comprehensive plan for care of all the preachers. It is a matter of justice to those who have served. It affords the churches the best chance by which they may fulfill an obligation. It enables the denomination to preserve its self respect. It enables us to preserve the voluntary principle in religious work, rather than compulsion by government taxation. Baptist churches ought not to be less concerned about taking care of the preachers than congress is.

A recommendation was included in the report appointing a committee to prepare a statement with reference to the proposed government social security measure.

Dr. L. E. Barton of Alabama said that many Baptist would go to jail rather than pay to the government a social security tax to provide for the church employees.

Dr. George W. Truett introduced Dr. J. H. Rushbrooke in words of warmth and tenderness. Dr. Rushbrooke left England just before Holland and Belgium were invaded. His heart is on the other side of the Atlantic. Baptist Unity is not destroyed by war. We don't on account of war abandon one moment our contribution of absolute religious liberty. Much has been gained in Rumania, where the King and Cabinet have expressed their sympathy with liberal religious legislation. Nationalism is the basis of the present war.

The Hospital Commission made its report and it was adopted. This is an institution which has met its obligations promptly since its founding and has greatly enlarged its buildings and service out of funds received from current operations.

The Baptist papers were next and Dr. W. C. Allen of South Carolina made the report. A digest of the report will be given later. Quotations

were made from an address by Dr. L. R. Scarborough which expressed high appreciation. Resolutions and recommendations were presented by Dr. E. C. Routh which will be given later.

Dr. Truett spoke to the report. This is the first time he had known an honor given to the great work of the denominational paper. Every other subject has had the floor. He expressed great interest in and sympathy with those who make the papers. Reading the denominational papers began in his childhood. By this his life aims were formed. It is good that these papers are now to get consideration. We owe them a deep gratitude. This hour marks the beginning of a better day. Ideas rule the world. But ideas are helpless unless they are put in motion and circulation. Here are information, inspiration, education, cooperation, unification. The antidote for a bad paper is a good paper. Our papers have spoken out for what is good in government, and for the kingdom of God. The denominational paper is an absolute essential in our Christian life and work. The conservation of life is the greatest of all conservation. This is the task of the denominational paper. A great democracy like the Baptist denomination depends on information furnished by the papers. A Baptist paper ought to put a high spirit in every reader. It should exalt Christ and inspire His people. We do not need ecclesiastical gladiators, but we do need the bold advocacy of the great truths of the Bible, and the great principles of Baptists. First Church, Dallas sends the paper to every family, and no money has brought better results for the Kingdom of God.

President Scarborough made a strong personal appeal to all our people to get into the campaign for our denominational papers.

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#### Election of Officers

Mr. Robert Coleman of Dallas nominated for president Dr. W. W. Hamilton, president Baptist Bible Institute. Wm. Upshaw nominated Dr. A. J. Barton of North Carolina. Dr. Hamilton was elected by a large majority standing. Mr. Davis of Baltimore was elected First Vice-president and Dr. W. C. Allen of South Carolina as Second Vice-president. The present Secretaries were elected Secretaries: H. C. Moore and J. H. Burnett.

Next was the report of the Sunday School Board. Dr. T. L. Holcomb introduced the growth of young ladies from the Sunday School Board, who sang "nothing but The Blood of Jesus." One of the young ladies was Miss Mary Beth Lassiter of Clinton, Mississippi. Dr. J. L. Hill, book editor of the Sunday School Board spoke for 10 minutes. The Board issues 20,000,000 copies of periodicals. Dr. Hill insists that our literature shall be in simple, understandable language and be attractive in its make up. Dr. W. F. Powell, president of the Sunday School Board spoke on the Board and Evangelism. He reviewed the history of the founding of the Board, its early advocates and officers, its work in helping found the W.M.U. Training School in Louisville. Over \$8,000,000 have been turned back into denominational work; five times as much as that done by the Southern Methodist Publishing House. He showed a copy of the first book published by the Board, "Yates the Missionary". The latest is a life of J. D. Sandifer. Many books in between were displayed.

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#### Thursday Evening

I have attended many conventions, but have never seen the people stick to one better than they have done here. This afternoon was hot, but the crowd stayed through. It is hot this evening but the folks are coming in streams. This is foreign mission night, and deservedly gets a favorable hour. In one respect it reminds us of the "Early candle light" meetings of long ago. Twilight lingers and the electric lights are slow coming on.

Mr. B. B. McKinney starts the music with "I will sing the wondrous story"; The "Christ Arose," A solo, a duet and a quartet completed the musical part of the program. On the printed program were "Send the light," and "O Zion haste," which would certainly be appropriate, but

(Continued on page 9)



## MISSISSIPPI BAPTISTS—

Continued from Page 7

a large number from Newton and other places.

Second, The hospitality of the men at Newton was the finest kind.

Third, The program was informing, inspiring, and we trust, inciting. Our Southwide Secretary, Lawson Cooke, brought a soulstirring message on "A Million Men for Christ." He showed that the men in our Baptist churches need to be used, they can be used, and they are being used, for and by the Master, in God-given, God-glorifying, and consecrated service. Dr. L. G. Gates, Laurel, who knows the blessings derived from the Brotherhood work from observation and experience, brought a message that the men will long remember.

Fourth, If the men will go back to their respective churches and organize Brotherhoods, eternity alone will reveal the good accomplished by that meeting. An example of that is to be found in the Scooba church. The pastor took some of his men to Columbus last year to hear Secretary Cooke. Seed thoughts were planted. The pastor watered, nourished and cultivated the ideas. Pastor J. H. Street and some of his Brotherhood men came from West Laurel church, and gave fine assistance. We now have a live, growing, thriving, Brotherhood in the Scooba church. Our men realize the benefits to be derived from this organization, and stand ready to assist any church they can to get the work started in other localities.

We need Brotherhood organizations. When the men in our churches function properly all the work of the Master will go well. Brotherhoods are needed in city, town and country churches."—W. E. Hardy, Scooba.

"I am convinced we will not go much farther in our church and denominational program until we secure the interest and cooperation of a larger proportion of our men. The Brotherhood offers us the means for the reaching that end. I think the district meetings will do much good, I hope to see them continued. We get into ruts and lose enthusiasm when we go on in our church organizations. But there is inspiration when large groups of men from different churches get together for fellowship and planning."—R. A. Morris, Newton.

## PERSONAL:

Many friends over the state have been interested enough to ask "What is Mrs. McCall doing now?"

We are happy to modestly state she continues active in the work, since last November teaching classes in Study Courses, giving 222 awards about evenly distributed between Sunday School and Training Union. Also teaching Mission study classes and Bible study classes for which awards are not given, totaling about 300. She has also spoken at 3 banquets, 3 chapel services 2 noon day prayer groups at Mississippi College, 1 high school prayer group, taught Sunday School class of Hillman College seniors, helps in B.A.U. in local church, attends W.M.U. in local church.

The presence of her mother, Mrs. Parks, makes it possible for her to serve more widely. Mother-in-law are blessings to many preacher's homes.

Dr. Norman W. Cox of Meridian is a member of the Committee on Finance, Place and Preacher for next year.

Juniper Grove Baptist Church of Pearl River County has experienced two great weeks in the Christ Centered Crusade. The attendance has increased fully 75 per cent in all services. The fine spirit that exists among our people and in all the work would make angels rejoice. The church welcomed three new members the first Sunday, two for baptism, and one by letter. Yesterday, second Sunday, we received four additions all for baptism. Truly it is a time of great rejoicing. Brethren, pray for us that God's Spirit may lead us to many victories for Him.—B. S. Hilbun.

## A STATEMENT ABOUT THE AMBASSADOR TO THE VATICAN

This was introduced by Dr. L. D. Newton and passed by a practically unanimous vote.

In this tragic hour of struggle between the totalitarian concept of force and the democratic concept of liberty, when the call has gone out for continuing effort to make democracy work within our own borders, when the love of freedom, we are happy to believe, is aflame in the hearts of our people, we feel impelled from deep conviction and from the verdict of history to register our considered judgment touching a matter of vital concern not only to our Southern Baptist people from Maryland to Texas and from Illinois to Florida, but as well to all men alike everywhere, both for the present and the unfolding future.

Believing that a priceless and cherished principle is involved—a principle which must be kept inviolate at all times and supremely so in these testing days, we, the messengers from the 25,018 churches composing the Southern Baptist Convention, with a membership of 4,949,174 persons, in this the 85th annual session, this June 12, 1940, in Baltimore, Maryland, make this statement:

1. That the President of the United States did, on December 24, 1939, announce the appointment of the Honorable Myron Taylor as the representative of this government to the Vatican with the rank of ambassador.

2. That subsequent developments have established the fact that the appointment was made without the consent or advice of the Senate; that he is to report from time to time to this government; that his term of appointment is unlimited; that the Vatican has officially received him as an ambassador from this government.

3. That this action on the part of the President of the United States appears clearly to be in direct violation of the Constitution of the United States, section two, paragraph two, which reads: "The President shall have power, by and with the consent and advice of the Senate, to appoint ambassadors, other public ministers and consuls . . ."; and, article one of the amendments to the Constitution, which reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

4. That we profoundly believe that this action on the part of the President of the United States does definitely jeopardize the cherished principle of complete separation of church and state, for which principle our fathers suffered that the citizens of this nation, irrespective of creed or class, might alike enjoy religious liberty.

5. That we do most heartily commend the efforts of the President and all fellow Americans in seeking by every rightful and lawful method and measure to promote the peace of the world and to alleviate human suffering.

6. That we are compelled in conscience most earnestly to protest the action of the President of the United States in his appointment of a representative from this government to the Vatican with the rank of ambassador, whether as a temporary expedient or as a step toward permanent diplomatic relations, even as we would protest such an appointment to any other religious body in the world.

7. That we are compelled to register this protest in the firm conviction that if the President's action in appointing an ambassador to the Vatican is not terminated, it will bring further and constantly increasing confusion within our own nation and definitely embarrass our international relationships in an hour when our nation should be united in meeting the sinister challenge of totalitarianism to democracy.

8. That we respectfully voice the very earnest hope that the President will terminate this appointment, and we pledge him anew our uncompromising desire and purpose to preserve here in our nation a free church and a free state as one of the cardinal principles of democ-

## BOOKS FROM ZONDERVAN

The following books from the Zondervan Publishing House have been received. Zondervan specializes in the kind of books evangelistic Christians like to read.

1. "Pay-Day—Some Day." This is by a Christian layman who has done evangelistic work, but is now a successful merchant. He is described by his pastor as one whose heart has been touched by a zeal for lost souls. He himself has tested and proved the worth of Christian principles in business, and God has honored him in many ways. The book is in two parts (a) "Sketches from Life" and "Messages from The Word." It is good to see through a spiritually minded layman's eyes the working of God in life. Price \$1.00.

2. "Christ In the Marvelous Book" is by our former Mississippian Dr. E. B. Hatcher of Blue Mountain. It is "A plea for more Christ-centered and less Man-centered preaching." Many of us know something of the zeal of Dr. Hatcher in urging Bible readers and teachers and preachers to find and show Christ in every message. Dr. Hatcher adopts the conversational method in this book and uses it to good advantage. Price \$1.00.

3. "The Sunny Side of the Sick Room" is a book by a Chaplain in a Christian Hospital, Joseph Taylor Britan, Presbyterian Hospital in Philadelphia. Sickness furnishes one of the best opportunities for ministering to men's souls. Here is a man who has experience in the art. Many of us have wished to know better how it may be done. This book brings messages of instruction and comfort. Sells for \$1.00.

4. "Roman Catholicism Slays" is by Lester F. Sumrall who has preached and traveled in many lands. He has studied the policies, practices and influence of the Roman Catholic church and gives here the results of his observations, in the spirit of kindness. He deals with Romanism, past and present. Price in paper binding, 25c.

5. In *The Swelling Of The Jordan* is a book of sermons by fourteen Presbyterian preachers in Texas, compiled by a retired pastor C. T. Caldwell, and, believe it or not, ten of them are on texts taken from the New Testament. The subjects are, beside the one furnishing the title: No Marks, Personal Responsibility, Of One Blood, Self Control, How to Face Whatever Happens, Security, The Challenge of the Christ, Faith and the Art of Christian Living, Ties That Bind Us to Jesus, When the Final Call Has Been Rejected, What Jesus Means to Me, and Broken Purposes. Price \$1.00.

6. "The Ten Commandments," by J. B. Rounds, former Baptist Mission Secretary in Oklahoma, now pastor of Crestwood Church in Oklahoma City. Dr. Rounds is a man of varied experiences, genuine spirituality and good sense. The subjects treated touch men in their deepest and commonest needs. Sin is disobedience to law, and the ten commandments are the briefest and strongest expression of God's law. The book sells for \$1.25.

7. "The Way Of A Man With A Maid" is a book on Sexology for men and boys, by Oscar Lowry, Bible teacher and evangelist. There are differences of opinion as to the best way to handle a question of this kind. You will have to make up your own mind. Maybe this book will help you to do it. It is a book of 160 pages, and sells for \$1.00.

The Southern W.M.U. voted to undertake to raise one million of the three million dollars necessary to have a debtless denomination by 1945, when the Southern Convention celebrates its centennial.

The height of shame and disgrace, unpardonable and inexcusable and Spirit quenching, is for a man running loose, outside the walls of the Asylum for the lunatics, to look at his watch while a God-called preacher is telling sinners how to be saved.—Ex.

racy, which, we pray God, shall not perish from the earth.

9. That a copy of this statement be sent to the President of the United States.



## Mississippi Brotherhood Conferences

May 6 - May 12, 1940

	Pastors	Deacons	Other Men	TOTAL
Drew . . . . .	11	18	37	66
Oxford . . . . .	12	24	52	88
Newton . . . . .	28	28	46	102
Columbus . . . . .	8	21	15	44
Jackson . . . . .	3	21	23	47
Total . . . . .	62	112	173	347

Churches Represented . . . . .	86
Brotherhoods Represented . . . . .	12
Churches Desiring Brotherhoods . . . . .	52
Requests for Literature . . . . .	47

The above figures represent those who registered.

Others were present.

## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship \* Serve \* Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

"One of the most interesting meetings I have attended was the Brotherhood Conference at Drew. Such meetings over our state should serve well to organize our men into the Brotherhood Movement. I think the Brotherhood is our best means to snitruet, to interest and enlist the thousands of capable willing Baptist men of Mississippi in the real worthwhile things so urgently needed to be done for Christ by our great Denomination."—John D. Davis, Greenville.

"The attendance at the first regional Brotherhood Conference held with the Drew Baptist church on May 6th was well attended.

Brother Lawson H. Cook has sent out a number of packets of literature on the organization and work of the Baptist Brotherhood and several local Brotherhoods are planned in the immediate future. Very few of the churches in the entire delta have functioning Brotherhoods, but the information and inspiration gained at the regional conference will certainly bear rich fruit along this line. Surely no section of the state has the material possibilities that this one does and it will be a great step forward when the men of our churches are fully enlisted in our great work."—Howard Spell, Drew.

"This meeting was very helpful to our local

church at Oxford, and we believe and hope that it was of help to the other churches represented. The work with our men certainly needs more emphasis than it frequently receives. Whether this work can be done through a Brotherhood organization, or by a special committee appointed for such work, or by the deacons, or in some other way, our men should be and must be recognized and utilized. They will and do respond when they are given definite things to do. We heartily commend Secretary McCall's emphasis on this work."—F. M. Purser, Oxford.

"It was an inspiration and stabilizing experience to meet with the approximately 100 men in fellowship and discussion of the work of the Lord, and the place and part that men may have in it, in the Brotherhood Conference in Oxford. Dr. Lawson H. Cooke, Southwide Brotherhood Secretary, brought us his vision of a million men mobilized for Christ working in the churches within the bounds of the Southern Baptist Convention. While he was speaking of a million men mobilized for Christ and working in the churches in the South at least one pastor was thinking what it would mean to have 100 men mobilized for Christ and giving themselves to the work of the Lord in the church which he serves as pastor.

Judge John W. McCall of Memphis, a brother of our own beloved Secretary, D. A. McCall, closed the meeting with an inspiring, challenging and practical message as man to man on the privileges and responsibilities of men in the church and work of Christ. How we were made to see the reach of our responsibilities of men in the church to God and our fellow man!

What a great day it would be if the men of north-east Mississippi could be mobilized for Christ within the churches! It would be the dawn of a new day for the men, for the churches, for the pastors, and for our whole mission work."—B. B. Hilbun, Ponotoc.

"The host church at Calumbus gave us a

splendid meal, and one of the finest social hours it has been my privilege to enjoy in a long time was had at this fellowship meal. Brother McCall made each pastor tell his best story. This was rich and greatly enjoyed by all. The address of the evening by the General Secretary of the Baptist Brotherhood of the south was a masterpiece, and a plea for loyalty to the pastor and church was made that will never be forgotten by those who heard."—J. D. Ray, Starkville.

"About eighty men from several northeast Mississippi counties attended the regional meeting of the Brotherhood at Columbus, First church, representing many churches. Secretary McCall presided throughout in his usual affable, good-natured manner. When "Scotchie" presides, a program goes along with no slack or lost motion.

Brother Cooke brought the principal address of the occasion. As is his custom, he spoke as a Christian man to Christian men, straight-from-the-shoulder and without apology, on many matters that pertain to the opportunities for usefulness of the men of our churches. A Brotherhood, as outlined by brother Cooke, functioning in a church, would revolutionize the whole life of a church, and make vital and truly Christian the religion not only of the laymen, but also of the women and pastor as well. Blessings on brother Cooke and his kind.

Secretary McCall's policy seems to be to get the people informed and keep them in the knowledge. He has nothing to hold back from the Baptist constituency of Mississippi. He regards them as the real stockholders of the Mississippi Baptist program. He has the information, and knows how to give it out in an encouraging and enlightening manner."—J. D. Franks, Columbus.

"The Brotherhood meeting in Newton May 10th was a success from many viewpoints. First, the attendance was good. Men were present from Laurel, Meridian, Forest, Lake, Decatur, Union, Philadelphia, Neshoba, Noxapater, Scooba, and

Continued on Page 6



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
 Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
 Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
 Executive Secretary—Miss Fannie Traylor  
 Young People's Secty.—Miss Edwina Robinson  
 Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.  
 Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
 Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### W. M. U. PAGE

In publishing the list of societies that gave to the Home Mission Offering, First Baptist Church of Moss Point was omitted which should have been in the list. The amount of their offering was \$31.01.

### INTERMEDIATE ROYAL AMBASSADOR CAMP

Was your son or brother one of the fortunate 104 boys who attended the State Intermediate Royal Ambassador Camp at Castalian Springs, June 4-8? If any member of your Intermediate R.A. Chapter missed this camp he missed one of the most outstanding encampments in the history of R. A. work in our state. Miss Edwina Robinson, State Young People's Leader, and Ivyloy Bishop, Camp director, provided teachers, officials and counselors that any R.A. Camp in the south would take pride in having. Mississippi is among the first in the south with young people's work, and the great success of its camps is largely due to the ceaseless efforts of Miss Robinson.

The theme of the week was "Go Ye." In all phases of camp life during the week, the boys were made to realize that Intermediate boys should be in action for Christ. There were two mission classes, "New Nigeria" taught by McKinley Gilliland of Alabama, and "Winning The Border" taught by Paul Bell of Texas, that were most helpful to the boys in showing them how missionaries of today are in action for Christ on different fields over the world. One of the most instructive personalities of camp life was W. Earl Hatalen of Alabama who with his pictures, charts and lectures told how R.A.'s can go into action against the harmful use of alcohol in the human body. Not only through these class periods did they learn how to go into action, but the rest of the day they were really in action on the softball diamond, tennis courts, track, handicraft grounds, and in the swimming pool.

Rev. J. W. Sturdivant of Merigold was Athletic Director for the camp and with his enthusiastic, contagious manner he had all the boys eagerly taking part in every sport. There were two swimming periods during the day with P. A. Lancaster senior lifeguard in charge. In all activities competition was conducted according to ages, making the events more interesting. The entire afternoon was given to recreation so the boys had plenty to keep them busy with the variety of sports available for their participation.

Two of the most outstanding out-of-state personalities at the camp were Dan Tilden and Edward Neidens. Dan Tilden is a fullblooded Cherokee Indian from Oklahoma and is a student at Baylor University at Waco, Texas. Dan is famous for his work in leathercraft and a majority of the boys in camp under his guidance made some leather articles. At the campfires each night Dan told the group about strange indian songs, customs, and ceremonies that most people know nothing about. Knowing Dan Tilden and making leather articles with him was one of the most enjoyable features of the encampment. Edward Neidens, a Russian student at the Baptist Bible Institute in New Orleans, has been in the United States only six months and his testimony for Christ is a deep challenge to all Christians. The boys were most interested in his life and the sacrifices he had made in order to be a professing christian in his native country.

Dr. S. H. Jones of Brookhaven was Camp Pastor this year and his keen ability to mix in all activities with the boys made him a genuine help. His messages on Bible Characters were especially

inspiring to boys. On Friday night Dr. Jones gave a brief, simple presentation of the plan of salvation and there were nine professions of faith. Then over two-thirds of the boys made steps indicating that they were ready to go into action by making their lives count in a definite way for higher Christian living. Just the lives saved each year would alone justify all the efforts spent in operating such a well-rounded camp for Baptist boys.

This camp was certainly statewide with 30 churches from all sections of our state sending boys. The churches represented at the camp were: Louisville; Belzoni; Canton; Merigold; Starkville; Jackson-First, Calvary; and the Orphanage; Richton; Brandon; Brookhaven; Yazoo City; Money; Coldwater; Okolona; Calvary of Tupelo; Marks; Slaughter; Wiggins; Clarksdale; Meridian First, Eight avenue, Forty-First, and Fifteenth Ave.; Scooba; Aberdeen; Moss Point; Bethany of Sunflower County; Morrison Chapel; and Boyle.

The officers of the camp were the best that could be engaged to instruct, teach, and lead the boys for those five days. Ivyloy Bishop, Camp Director, is a student at the Southern Baptist Theological Seminary and is widely known in Alabama and Mississippi for the R.A. work he is doing in both states. Counselors Nolan Brister and James Lippincott are also students at our Louisville seminary. The counselors from Mississippi College were David Byrd, John Wills, Dick Mullens, George Purvis, Eugene Beaty, Aaron Foy, John Howell, T. C. Clark, G. C. Hodge, Jr., P. A. Lancaster, Tom Douglas, Farno Green, Young Gerard, George Earl Emmett, and David Smily. Paul Hawkins, also a counselor, was from Jones Junior College, Ellisville.

Mississippi Baptist should be greatly proud of the steady progress that its State Intermediate R.A. Camps have made. No estimate can be placed on the amount of lasting Christian influence exerted on the lives of our young people at such camps. They are operated on the highest level and the leaders are outstanding Christian personalities. All Baptist over our state should be deeply grateful for this aggressive, well-rounded organization for our young boys.—T. C. Clark.

—o—

My Dear Mississippi Friends:

One month of the New Year has passed and yet we over here can hardly realize that we are into the New Year till after the China New Year. And it is right upon us now. The people are busy preparing the good food for this occasion and it is not fruit-cake and things that we count so dear but pork and the like that make good offerings to the gods and to their dead ancestors whom they invite home for three days at this all important time. Much money is being spent for this festival season. If it were not for the offerings that must be made to the gods little would be spent for times are hard, harder than any that I have known since coming to this land nearly 30 years ago. But the gods must not be forgotten, indeed they may be appeased and bring peace to this distressed land, and so the heathen mind reasons. How they do need the Light that only comes in Jesus our Savior. One good thing, after the idols have gotten all the good that they can out of the good food offered to them, then the family can feast on it which they enjoy to the limit.

We are having our six weeks winter vacation in schools now. We have these long vacations because the weather is bitterly cold and buildings have no semblance of heat in them. Glad the pupils can be at home where they have at least some of the heat from cooking outfits as the smoke passes

through the brick bed on which they sit tailor fashioned and sew and work. This will make it end of June before we can close for summer but it is far better this way. I am for the time being mothering our girl's school till we can find a suitable person. I am enjoying teaching Bible and English and seeing the girls grow and develop. These young people are our hope for future home makers and for religious leaders. Quite a number were saved during the year for this we are grateful. Please help us to pray for one girl in our graduating class who is not saved. She is just in the dark and does not know it. How she does need Jesus. We do hope to see her saved before she leaves us.

Our hearts are happy because people are being saved on every side 155 were baptized into this local church during the year of 1939 and many in our village churches. We are able to carry on along all lines for these things we do praise the Lord. But there are sad things, there are famine conditions in a part of our country caused by a great typhoon that swept sea water over miles and miles of the country destroying crops and homes and of course the land is greatly injured for a couple of years. We missionaries and some Christians have sent relief out to the Christians in that district three times but funds were not enough to help the others and very meager for the christians. And the pull is going to be long and hard for them. And besides this all the people are hard pressed everywhere, taxes, taxes, and everything is high, prices higher than we have ever known them and money of almost no value I mean local currency, our good old U. S. currency is O. K. but the people have only their own currency and suffer. Many are hungry and cold right now, and many times families and groups of families leave their homes and roam from place to place like Gypsies begging as they go. All these hard things, besides the real thing from which we are suffering. God pity both lands. And besides the county is over-run with lawlessness, many bandits who capture for ransome. At Christmas times my attention was called to Longfellow's poem "I heard the Bells of Christmas Day." It voices our despair and also the faith that is in our hearts through these dark times.

"In despair I bowed my head. There is no peace on earth:" I said, For hate is strong and mocks the song of "Peace on earth good will to men."

Then pealed the bells more loud and deep "God is not dead, nor doth He sleep. The wrong shall fail, the right prevail, with peace on earth, good-will to men."

So we will not forget that our Father knows and sees and cares and is with us in great power even in the midst of all this distress. Yes, in spite of the war, or shall I say because of the suffering and wandering people are turning to the true and living God and to Jesus for life. People are daily being saved. We look through the present suffering to the Eternal blessings. Just do remember to pray for us daily, earnest necessary prayers is what we covet from you at this time. And sometimes we receive a little outside help and over and above love gifts that help to feed the hungry and buys literature for them so that we are able to feed their hungry bodies and at the same time give them the Bread of Life. How grateful we are for these extras and never want anyone to upset any churchpledge or budget for we know your financial obligations at home are heavy too. Personal checks are useable here.

Very sincerely, grateful,  
 Your missionary,  
 Pearl Caldwell.



# SOUTHERN BAPTIST CONVENTION— (Continued from page 5)

they were possibly reserved for a later period. And just by the way the Holly Rollers and Catholic priests do not seem to be the only folks using the "Unknown tongue."

Dr. J. M. Dawson of Waco led the prayer, Dr. Maddry takes charge. Forty new missionaries appointed and, others retired, Low was reached '34 now have 446. Debt is being retired, from \$1,110,000 now \$245,000. Expect to be out of debt by 1945. No money has been borrowed for years. Income climbing now close to \$1,200,000. The board will not go in debt to help British Baptist Missions.

Dr. Sadler, secretary for Africa, Europe and the near East then spoke of his territory, sorely distressed in present war conditions. He introduced missionaries who he said had gone the limit in unselfish service. Dr. and Mrs. Whittinghill from Italy; two from Rumania; Powell from Africa; Mrs. B. L. Lockett of Africa; Mrs. Geo. Greene from Africa; Dr. Greene, of Africa, brought greetings from 200 churches in Nigeria. There are 8,000 church members. There has been great progress in 30 years, among the 20 million people of Nigeria. 957 baptisms last year. 75 percent of the churches self supporting. They are building school and church houses. A young man who awaits opportunity to go to Beyrout spoke of his purpose. He said that the love of lost souls has burdened his heart.

Dr. Rankin a missionary who saw the destruction of Shanghai 3 years ago told the story of his experiences. A year ago he saw a church crowded with worshipers. They have paid a debt of \$8,000 during the war. He told of how the love of Christ had conquered national and race hatreds. The year 1939 has been the most fruitful in Christian history of 100 years in China.

Missionaries presented were Dr. and Mrs. Lowe, Dr. and Mrs. Newton, Dr. and Mrs. Jno., Lake, Dr. and Mrs. Yokum, Miss Walker of Kaifeng, Miss Hannah Plowden, A. K. Gallimore, Dr. Clarke of Japan, Dr. Garrod of Japan, Miss Glass, Mrs. Rankin, Dr. and Mrs. Ayres. Dr. Sanford Ayres spoke of his hospital work in China. His hospital was bombed 6 times by Japanese with bombs made of American iron, planes made in America and gasoline sent from America.

A young missionary from Japan told of the celebration of the fiftieth year of Southern Baptists in Japan. Three new missionaries went to Japan last year and three this year. He feels that the union of the Baptist bodies in Japan will greatly help the cause. Today comes the news from Japan of the conversion of 800 young people in one school. C. S. Ward just appointed to Canton spoke.

Seventeen new missionaries were presented. Dr. Bratcher of Brazil and Dr. Hart of Chili spoke. Dr. W. O. Carver led the dedicatory prayer.

## Friday Morning

Prof. Carnett of the B.B.I. led the singing. This session was in the interest of Education. Minutes were read by secretary Burnett.

May 14, 1941 next Convention.

Place: Birmingham was recommended.

Preacher: J. Clyde Turner.

An ammendment to the by-laws provides that when the time of service of any board member shall not be eligible immediately for reappointment. The motion was referred to a committee of seven to report next year.

Dr. C. D. Johnson of Baylor University read the report of the Education Commission. There has been great improvement in school equipment.

The next report was on Negro Ministerial Education. Reference was made to the negro Seminary in Nashville, the only one for negroes in the United States. The three seminaries (white) are doing extensive work among the negro preachers. The Home Board is giving help to Bible teachers in negro colleges. The Sunday School Board is adding its help. Also the W.M.U. and many state boards. Baptist papers assist. Recommend a committee be continued. Other recommendations will be given elsewhere. Dr. J. B. Wetherspoon of

Louisville spoke to the report. The greatest need among negroes is education and capable spiritual leadership. Their needs are many, but this is greatest. Education has advanced among them, but spiritual leadership is at a low level. Less than one percent of the negro preachers have a college education in some states.

Dr. Alldredge spoke on the Nashville Negro Seminary. He introduced Dr. J. D. Freeman, who told us that the committee previously reporting on Negro Education was confusing and overlapping. The Negro Seminary has grown in the number of students, largely through the extension department. More land has been bought, an additional building is needed.

Dr. W. W. Hamilton reported on the Baptist Bible Institute. The student body is growing larger and better. The debts are growing smaller. Twenty years ago there were 6 Baptist churches in New Orleans, with a membership of 1200. Today there are 29 churches and more coming. There are about as many white Baptist in New Orleans as there are in Baltimore.

Dr. Price discussed the report of the Southwestern Seminary. He spoke especially of the expanding field of religious education; trained men and women for lay-leadership.

Dr. J. R. Sampey spoke for the Louisville Seminary. He introduced Dr. Carver, the senior professor, who said the S.B.T.S. is the oldest and largest seminary we have. He reviewed the lives of the Seminary presidents and what they stood for. Dr. Boyce was a great administrator, an anstocratic democrat. Dr. Whitsitt was the emblem of piety, of fellowship and honesty. Dr. Mullins stood for scholarship and broad Baptist fellowship; denominational clarity. Dr. Sampey stands for democracy among leaders, for fraternity Evangelism, for world wide gospel missions.

Mrs. Crosley of the music faculty of the Baptist Bible Institute sang as a solo, "He Lives."

Dr. Boatwright, president of the University of Richmond spoke on "The Future of the Denominational College." Difficulties have been increasing. There is strong pressure from the state institutions. There are still more denominational than state colleges. But the former are growing relatively weaker in finances and in student attendance. Character building is now not included in the catalogue announcements of many colleges. If colleges wish the support of our constituency they must present their cause to all people. They must not expect students to come to them unsolicited.

The last speaker of the morning was President Pat Neff of Baylor University. He has the face and manners of the old time Statesman with his stately periods and dignified bearing. Our forefathers built this institution and their civilization on religion and education. The church house and the school house are still the symbols of our national life. These christian institutions existed 150 years before the founding of the American republic.

## Friday Afternoon

After the half hour of worship the report on Social Service was presented by Dr. A. J. Barton, whose contents will be given later. Miss Palmer of Evanston, Ill., gave a scientific lecture on the effects of alcohol.

Next was the report of the committee appointed a year ago to reply to the world council of churches invitation to join that body. Appreciation for the courtesy was expressed. In reply: our body is a voluntary body to promote mission work. It has no ecclesiastical authority. Is not a church, we would avoid centralization or totalitarianism. And so we would decline the invitation. This report was published in the Record more than a month ago.

Dr. Truett followed the report with an address of highest order of brotherly love and fellowship. Most courteously expressed. But this is a time for loyal adherence to and proclamation of our principles, which would be limited or hindered by some forms of union.

Dr. Ryland Knight spoke for a group who do not agree with the report. Two Mississippians

were included in this group. Mr. Wayland of North Carolina opposed the report. An evangelist from Oklahoma favored the report. A time limit of five minutes was put on speeches. The discussion continued for an hour and a half in which many participated. At about 5 p. m. the vote was taken and resulted in approval of the committees report, declining membership in the "World Council of Churches", by an overwhelming majority.

## Friday Evening

This is the session in which the W.M.U. and the Brotherhood have the right of way. Prof. Carnett of the B.B.I. had the choir and the congregation singing "Standing on the Promises" and "I Need Thee Every Hour." Dr. Matthews of Texas led the prayer. "Amazing Grace" brought the folks into the singing. "Precious Promise" was next.

By unanimous consent the report on church music was presented by Dr. J. W. Storer. This provides for a report next year of a committee on church music and public worship, instead of simply of church music. An anthem was sung by the choir of First Church, Washington. They had beautifully trained voices. The long musical program was much enjoyed, but after all it runs us pretty far into the night.

The committee to consider and report on the request of British Baptist for help on their foreign mission fields, on account of the financial conditions in Great Britain, also on world relief. They recommended the appointment of a committee consisting of the heads of all our south-wide boards and institutions and about ten more brethren to make plans and put them into operation to secure such help.

The W.M.U. work was brought to the attention of the Convention by the President, Mrs. F. W. Armstrong. She reviewed the beginning 52 years ago, and introduced Miss Kathleen Mallory who offered the report and explained the plans of the W. M. U. in detail. This was taken from the printed reports made to the W.M.U. Convention. The women undertook to raise a million of the three million of debt of the Southern Baptists by 1945. At their meeting two or three days ago they raised \$1,000 for Chinese Relief.

Dr. J. Clyde Turner of North Carolina spoke in appreciation of the work done by the women.

The Brotherhood report was in charge of Judge McCall of Memphis, a brother of our state Secretary. He introduced the male chorus of Waverly Baptist church.

Judge McCall introduced Mr. Hugh Latimer, who said the intrust of men is deepening. The Brotherhood quarterly is fulfilling a great mission among the men. Many trains carry them. They work through and for the state papers. No church could do, a better service than put the paper into the every family. They propose to again observe Layman's Day, October 20. They expect 1000 men at the conference in Ridgecrest in August.

The Salvation Army Band led the song "Faith Of Our Fathers". While the band played "Onward Christian Soldiers" men marched in carrying the flags of every Southern State, and placards bearing the name of churches in and near Baltimore. The congregation sang "America." Judge McCall explained why many men do so much for civic clubs and so little for their churches.

Mr. Lawson H. Cooke, Secretary of the Southern Baptist Brotherhood spoke. He asked every layman to stand. They were given a "big hand." There are rivers of man power in our churches which are as yet undeveloped. Manpower is the greatest earthly power. Here lies the hope of the mightiest development in all the world. Power comes not like oil up from the earth, but down from heaven. Jno. R. Moore said the mightiest eras in christianity were when the laymen in the churches awakened to their obligations.

The slogan of the Brotherhood is "A Million Men For Christ." Not a million new members, but a million men giving themselves to the service of God. Churches have two reasons for existance: To save men and to prepare them for service.

(Continued on page 16)



## Sunday School Lesson

By L. BRACEY CAMPBELL

### IMPORTANCE OF GODLINESS Bible Text: Malachi.

Introduction: "Importance of Godliness," means importance of treating God right. That is what Malachi talks about.

"Malachi" means "My Messenger" and is a most appropriate name for a man who was to bring this brief but rich word from God to his people. We know nothing of Malachi outside of this book. We may be well assured that his personal life was pitched on a lofty plane, for God would not have sent this message through a man of faulty life.

The method of the message is to make a charge ungodliness against the people to have them challenge the justice of the charge and then to substantiate the charge by meeting the objection. This method of statement and question and answer has caused someone to classify Malachi as the Socrates of the prophets.

Malachi was probably Nehemiah's helper in his second reformation, sometime between 430 and 425 B.C. Nehemiah had wrought important and needed reforms among the people during his first sojourn in Jerusalem, but while he was away in Babylon, practically everyone of the abuses which he had sought to extirpate had crept back into practice among the people. When Nehemiah returned to Jerusalem, he found wickedness flourishing among the people, and he set himself to the task of calling the people back to the paths of Godliness, and the Lord sent Malachi as his helper.

Though Malachi probably knew nothing of it, he lived and wrote during a period when history was being made, in another part of the world. The first Peloponnesian war was being, the Greek tragic poets, Sophocles and Euripides, and the historians, Heroditus and Thucydides were fashioning the Greek language into the finest medium of expression the world has yet known.

Put down this paper now and read the prophecy of Malachi. In my Gideon Bible it occupies less than three pages. I believe you can read it in ten minutes. Come! I'll get my King James Bible and we will read it before I write another work. If you have now read the prophecy, as I have done, we may proceed. You have noted the burden of the message of Malachi is not to Jerusalem or Judah alone, but to Israel, the whole nation, all the tribes as one people. Where the prophecy particularizes among them as when it speaks to the priests, it speaks to them as leaders of the whole people.

Malachi pleads not for the resumption and continuance of any given practice, but for the renewal of a ruptured fellowship with God. That fellowship had been throughout their history the single source of Israel's glory. The ruptured state of that fellowship had been the source of all their shame and sorrow.

Where Malachi brings a charge of specific sin, he regards it as an evidence and fruit of a broken fellowship with God. Every sin with which the prophet charges the people, profanity, greed, indifference, perversion of the moral order, robbery of God in refusing to bring the tithe, near-blasphemy in saying God was no value in serving God, everyone of them is revealed as a deadly dart inflicting a wound on love. The prophecy is a revelation of the constancy, the consciousness, and the courage of love. Sin wounds the heart of God, stabs the love of God. Now let us read it again.

I. The Constancy of God's Love 1:1-5. God's love for His people ought to form the model for the conduct of the people toward God. I have loved you, I do love you. I shall love you. God is a constant love.

II The Priests Offenses Against God's Love, 1:6-2:9.

1. They offered God only that which they did not want. The blemished animals, lame and blind and sick, were adjudged good enough for sacrifice to Him. They sacrificed to God that which cost them nothing. You know anybody who does that? Did your church send the orphanage a lot of stuff neither your people nor the orphanage could use?

Watch lively now! I told Brother Superintendent I would not tell, but that was years ago that he showed me a box of rags which had been sent the orphanage, just old ragged rags, which nobody could use. Some Baptist women in Mississippi collected that box of old rags, and the women who did it ought to have been and still to be ashamed of having sent to the home for God's homeless little children a box of stuff that was no account.

Did you spend three or four dollars for gasoline one week in order that you might drive a car all over the country for your selfish pleasure, and then on Sunday go to church and put fifty cents in the collection plate as a measure of your love for the Savior? or maybe it was only a quarter you gave, or possibly only a dime.

2. They were concerned for their own profit, and were serving God for what they could get out of it. People do the same thing now. They pretend religion for profit. A man gets into trouble and he practices religion in order to win sympathy and get out.

3. They complained that the whole service was a weariness and sore-burden.

Now, if the Christian minister can be said to be in any sense a successor to the priest of Malachi's day, "for he is the messenger of Jehovah of hosts" (2:7), there are warnings wholesome and clear for him in this paragraph. No one else in the world can be so utterly repudiated as a minister of God, who, by gross sin and betrayal of his calling leads his people into evil ways.

III. Popular Offenses Against

God's Love. 2:1-3:6.

Of course a people whose leaders practice sin will themselves also indulge in sin.

The sin which meets us first in this passage has to do with marriage. God's people had made un-

wise and forbidden marriages. Does it not strike you at once that all too many people rush into the marriage relation with only the slightest consideration of the fitness of the life partners they choose or of the consequences of a hasty and ill considered marriage. Has it not become true that the ease with which the marriage relation may be legally dissolved, the ease with which divorces are obtained, has added materially to the number of ill-advised marriages? When a mother can say, with reference to her pretty little daughter in her later teens, "Oh, well, if her marriage is not happy, it will be easy to get a court to nullify," it is time for God's people to become alarmed. Read 2:16, and know that it means, "For I hate divorce," and know that you are hearing what God says.

A light regard for the marriage bond places the sanctity of the home in imminent danger. Crush the bedrock of the home and you weaken all the structure of civilization.

Marriages mixed between God's children and the devil's, with their consequent irreligious homes, and quotas of godless children hold fateful forebodings for the future.

These poor sinful people were blind to the terrible judgment which their transgressions were bringing upon them. Read 3:1-6 to see how Jehovah warns the people of the certainty and swiftness of the coming judgment.

IV. Robbery of God an Offense

Against His Love. 3:7-12.

To carry offerings to the house of God simply because it is commanded is to be guilty of sacrilege. There is only one motive sufficiently strong to maintain the proper relation between the heart of God and the heart of man, and that motive is love. When people lose their love for God, they feel He has lost His love for them, and when He affirms His love for them, they ask, "Wherein hast thou loved us?" The hour in which we cease to love God is the hour in which we begin to wonder whether God loves us.

While the instructed heart remains warm in its love for God, that heart will bring its tithes and tribute. Someone ceases to bring the tithe he knows he ought to bring, and is met with the question, "Will a man rob God?" "Is any man willing to rob God? Can any man get his own consent to rob God? Can any man want to rob God?" "In what have we robbed you?" "Wherein have we robbed Thee?" is a pertinent question, but another just as pertinent and more primary, as first of a series, might be, "Why have we robbed Thee?" and the answer true and inescapable "Because thou didst leave thy first love." The whole nation had robbed God, and the reason lay back of the fact that they could ask, "Wherein hast thou loved us?"

V. The Love of God Points the Way Back. 3:10-12.

"This is a command with a promise. This has nothing to do with love. This is a purely quid pro quo transaction, a purely legal arrangement. Tell me what this has to do with love." It is among the very finest of all examples of God's con-

descending love, of the measureless down reach of the arms of Almighty Grace. "Give me but this outward evidence of your love, however lukewarm to begin with love may be and see how warm and real shall be the response of the love you have slighted. I am He who says 'ho, everyone that thirsteth,' and when you have said I do not thirst, my rejoinder has been, Whosoever will, let him take the water freely. If you but will, so low I stoop to show my love for you."

VI. Precious Promises of love.

3:16-4:6.

Read these verses over, then stay your attention on 3:16-18. These verses have regard to an assembly of the saints of God. The members are moved by Godly fear, a feeling perfectly consistent with a genuine love for God and inseparable from it. They spoke, no doubt, of their love for God, and God heard them and made a record of their words. He will not forget those who tell of His might and sing of His grace. He will remember those who thought upon the rich content of it, "thought upon His name," who of the name which describes Him in the fullness of His grace and the plenitude of His power to save and succor and preserve and reward.

The book closes with descriptive remarks upon the happy estate of those who love the Lord.

### —o— HOMECOMING AT ACKERMAN

The Ackerman church had a Homecoming celebration the fourth Sunday in May, This being the fifty fifth anniversary of its organization. There were nine charter members. Of these nine only one, Mrs. W. F. Cole of Philadelphia, is now living. Mrs. Cole and all her children except one daughter were present. Mr. W. D. Cole, representing the family, made a soul stirring address. It was a time when emotion held sway. The pastor had sent out invitations to all former pastors and members whose addresses were known, and there were about forty of these present. Pastors Donald B. Allen, Gainesville, Fla., J. R. Nutt, Lufkin, Texas, and Patrick S. Rogers, Tyler, town, Mississippi, sent messages of greeting. There were a number of short talks by visitors, and Pastor J. B. Smith preached a great sermon on The Church. Music appropriate for the occasion was rendered by the local choir, with two specials, a duet by Mesdames Clarke and Reid, and a solo by Rufus Dunn, all under the direction of Mrs. H. A. Hearon. Lunch was served in the dining room of the church, and all said it was a great day.—H. L. R.

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## Sunday School Department

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JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SEC.

### Thanks For V.B.S. Reports!

How grateful we are to every principal and secretary of a Vacation Bible school for sending us a prompt report of their school! We shall be happy to furnish report blanks, free of charge, upon request to this office. Thanks for doing your part to make it possible for the boys and girls in your community to have Vacation Bible school experiences this summer. Won't you plan to have one THIS SUMMER?

### Ridgecrest

Inspiration! Information! Recreation! All this and even more calls you to Ridgecrest for Sunday school week, July 14-19. How about making plans to spend your vacation here this summer?

### The Best Sunday School Teacher I Ever Had

Do your pupils think you are one of their best Sunday school teachers? Here are eight outstanding truths about a certain boy's teacher that made him think her his very best teacher ever. First, she was always there. Second, she always had a smile for us. Third, my teacher had patience. Fourth, she always had her lesson planned. Fifth, she was always doing nice things for us. Sixth, she always urged us to stay for preaching and she always stayed. Seventh, she tried to get us to live right. Eighth, my teacher lived right. There was no need for her to apologize for her example.

### Most Helpful and Needful Magazines For S. S. Workers

THE ELEMENTARY GUIDE, a quarterly magazine for workers with children in the Sunday school, for Cradle Roll, Beginner, Primary, and Junior classes and departments. THE INTERMEDIATE COUNSELOR, a quarterly magazine for Intermediate workers. Each of these magazines is only (50) fifty cents a year or fifteen cents (15c) a quarter. SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS, a monthly magazine for all workers in Young People and Adult classes or departments. THE SUNDAY SCHOOL BUILDER, a monthly magazine for Sunday school superintendents, pastors and all general officers. Each of these magazines are only one dollar (\$1.00) a year or twenty-five cents (25c) a quarter. Thanks to your church and Sunday school for making it possible for the workers in each of your Sunday school departments to receive each month or quarter a copy of their own magazine.

### Free Offer Continued!

If your church and Sunday school does not have a Cradle Roll department and Extension department, please send us a card at once requesting all information about packages of free material to be used in organizing these departments at once. Don't you consider it a real joy and privilege to reach every possibility for Jesus' sake?

## DIGEST OF SERMON, MASS EVANGELISM

Matt. 28:19-20

H. J. Appleman, Ft. Worth Texas

This is a day of great crowds. The world is more mass minded than it has been in any other generation, more mass conscious even than in the time of giant spectacles, the triumphant marches, the arena displays in the days of the Roman emperors. As examples: giant universities with tens of thousands of students, political and religious assemblies, worlds fairs, etc.

Half empty churches are not very attractive. They cannot compete with the overflowing assemblages enjoying the things of the flesh. Carefully planned, prayerfully staged Mass Evangelistic drives are perhaps the only things that will arouse the attention, engage the interest, insure the attendance of the unsaved, the unchurches, the unenlisted, the backslidden multitudes.

Mass Evangelism includes and presupposes every other kind of evangelistic endeavor. Mass Evangelism must, has, will utilize the very best, the most sacrificial of the love, the loyalty, the compassion, the abandonment of our people. There is no group, there never has been a group of God's people so strategically placed, so divinely endowed, so definitely depended upon to win the world individually, collectively, nationally, universal for Christ than are Southern Baptists. God has given us an almost open field. Shall we reap it for Christ? Shall we daringly, boldly, heroically, trustingly, fearlessly, victoriously, undertake the unusual? Shall we as a great body, a gloriously prospered people, undertake that which hitherto has been left to God raised individuals? Shall we challenge Satan to a war to the finish as a great group of churches one in faith, in doctrine, in ambition, in aspiration?

Mass Evangelism has been proved definitely dependable throughout the Old Testament, the New Testament, the nineteen centuries of Christian history that have passed—Moses, Samuel, Ezra, Nehemiah, Elijah, and all the other prophets. Their burning appeals were delivered to great concourses of people. John the Baptist emptied Jerusalem, while all Judea thronged to hear his blazing messages of repentance. The crowds pressed upon Jesus until he had to seek the mountain side above them and the fisherman's boat before them. Paul preached to crowded agorae and to overflowing meeting rooms. Luther, Wesley, Whitfield, Finney, Moody, Booth, Spurgeon, Sunday, Gypsy Smith, all majored in crowds. Most of our additions by baptism and by letter have come during evangelistic campaigns.

Nineteen hundred years of Christian history have amply demonstrated in the rising and falling of great denominations, of equally great individual churches, that fires die out, baptisms decrease, additions decline, churches deteriorate whenever and wherever Mass Evangelism is frowned upon, or relegated into a minor place of rare occurrence. Baptists are preeminently, foundationally, fundamentally, and evangelistic people.

Mass Evangelism is drawingly dramatic. It is unusual. Ordinary revivals are common. They do not attract the attention they once did. They lack variety, spice, savour, distinctiveness, the element of the surprising. Yet even in our cold, blase, prosaic, unemotional, thrill surfeited, irreligious day, the thousands will swell auditoriums, pack tabernacles, overflow churches, when a united, concerted effort, purposeful planned, passionate, persistent, not so much union as unified, evangelistic endeavor is undertaken.

Mass Evangelism is definitely dynamic. God's benediction has always been upon it in a manifest, miraculous, munificent way. It puts hell to mourning, heaven to rejoicing; adds stars to the crown of the Redeemer, strengthens the churches, enlists the saints, wins the lost.

Let us take the Gospel to the crowds, to the man on the street. They will not come to us; let us go to them. They will not come to our churches; let us take our churches to them. They will not come to our Christ; let us take Christ to them. We have nothing to lose and all things to gain. Try it for one year. See if God can not do for us what he did for Wesley, for Moody, for Sunday, for Gypsy Smith.

## A DIGEST REPORT ON CALENDAR OF DENOMINATIONAL ACTIVITIES

T. L. Holcomb, Chairman  
Nashville, Tenn.

The Calendar for 1940 is as follows:

First Quarter: January, February, March—January and February: The Baptist Hundred Thousand Club; Home Missions; Foreign Missions; Church schools of Missions. March: Home and Foreign Missions Month; W. M. U. Week of Prayer for Home Missions; Missionary Day in the Sunday school; Training Union Study Course.

Second Quarter: April, May and June—April—Christian Literature; Sunday School Training Course. May: Hospital Day on Mother's Day; June—Christian Education Day.

Third Quarter: July, August, September—Relief and Annuity Board and Christian Education. July: Baptist Bible Institute. August: Southwestern Baptist Theological Seminary. September: Southern Baptist

Theological Seminary; W. M. U. Training School; W. M. U. Season of Prayer for State Missions; Training Union Study Course.

Fourth Quarter: October, November, December—October: State Mission Month; W. M. U. Week of Prayer; Layman's Day, October 20; State Mission Day in the Sunday School; Sunday School Training Course. November: State Papers; Orphanage Day on Thanksgiving; Every Member Canvass Begins. December: W. M. U. Week of Prayer for Foreign Missions; Every Member Canvass completed.

Instead of preparing and mailing a Missionary Day program as heretofore, the Sunday School Board is requested to prepare in all Uniform Sunday school lesson periodicals for March 31, 1941, a missionary lesson on Home and Foreign Missions, the subject to be "Christ's Commission" (Luke 24:36-53).

The Committee on Calendar of Denominational Activities is requested to make these Missionary Day lessons a permanent feature for the last Sunday in March in each year.

Sub-editor: "Here's a correspondent who wants to know how long girls should be courted."

Editor: "Tell him just the same way as short girls."

Helen: "Oh, how I hate him — hate him!"

James: "And how long has this romance been going on?"

MARY HARDIN-BAYLOR—Founded in 1845 4-year, fully accredited Baptist Liberal Arts College dedicated to the ideal of Christian education for women. Scenic location, delightful climate. Progressive, personalized instruction. Enriching associations. Social and recreational programs formulated to develop health, character and poise. Fall term, September 13.

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Belton, Texas

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## BROADMAN BOOKS

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—John Caylor

These well-chosen and different sermon subjects represent a wide variety of themes and are replete with illustrations. The old gospel pulsates through every message. The author is abundantly equipped to produce these sermons and a good mind with a warm heart is in evidence. This is the twenty-fourth volume in the Broadman Sermon Series. **\$1.00**

### A BIBLE REVIVAL

—W. W. Hamilton

Each of the twelve messages is based directly on some Bible text and deals most effectively with some phase of the revival meeting. They set out clearly the way of salvation for the man who is lost, and they will revive the Christian, sending him on his way rejoicing. It also offers splendid suggestions to pastor and church for planning and conducting a **\$1.00** revival meeting.

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500 EAST CAPITOL STREET

JACKSON, MISSISSIPPI



# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

I have known for sometime that measles, mumps, and whooping cough are "catching," but I am beginning to believe that good deeds "are catching" too. You remember that I told you not long ago about opening a letter and a great big half dollar rolled out. Well—about a week or so later, another letter came with an impressive looking dollar bill in it with instructions that it go to the scholarship fund—no name to tell us who the kind giver was. Now, this week, another letter has come with another big silver half dollar, without a single word of explanation. These would keep us guessing, if guessing would do any good. This latest donation, I think we will divide between the orphanage and the scholarship. And if any of you know these friends to whom we are indebted for these gifts, won't you tell them that we are exceedingly grateful to them for their help? And won't you join me in hoping that this giving fever is catching and that many will be having the same symptoms.

We really appreciate the letters this week. Our only criticism is that they are too few. I hope you'll just shower me with letters next week. I'd like to see how many new ideas and original suggestions you can put into these letters. Tell us about your camps, your picnics, your trips, your fishing parties, your D.V.B.S. and the pleasant, useful things you are doing at home.

With love,  
Mrs. Frances Steele.

## BIBLE STUDY

"Be Courteous"—I Peter 3:8 (last part of verse).

Rebelsah's Courtesy is Rewarded

When Abraham was old and Isaac a grown man, Abraham began to make plans for his son's marriage. He did not want Isaac to marry a girl from among the people of Canaan, for they worshipped idols. He called his oldest servant, Eliezer who took care of his silver and gold, his flocks and herds, and all that he had, and made him promise that he would go back to the country where Abraham used to live, and there among Abraham's own people find a wife for his son. Eliezer promised to do what Abraham asked and taking ten camels and some beautiful presents, he started on his journey. It was toward evening when he reached Mesopotamia, the city where Nabor, Abraham's brother, lived. It was the time when the women of the city came out to draw water from the well. He stopped by the fountain of water just outside the city and prayed that God would help him find the right woman for Isaac's wife. He decided to ask one of them to give him some water from her pitcher. If she answered him kindly and said "Drink, and I will give your camels drink also, then he would know that she was the one whom God had chosen, but if she should answer rudely then he would know that she was not the one.

While he prayed, a beautiful young woman, came out of the city, carrying her pitcher upon her shoulder. She went down to the well, filled her pitcher with water, and came up again. Abraham's servant went to meet her and said, "Let me drink a little water from your pitcher." Quickly she answered "Drink," and lowered the pitcher from her shoulder and gave him to drink. When he had finished drinking, she graciously offered "I will draw water for your camels also." She emptied her pitcher in the trough and hurried to the well and brought water for his thirsty camels. Eliezer stood still

wondering if this kind lovely girl might not be the one whom God had chosen to be Isaac's wife.

After the camels had finished drinking, the servant took a gold earring and two bracelets of gold and gave them to her. He asked whose daughter she was and whether there was room at her house for him to stay. She told him that she was Rebelsah, the daughter of Bethuel, the son of Nabor, and that they had room for him and his men and straw and food for the camels. When Eliezer heard that Rebelsah was the granddaughter of Nabor, he knew that God had answered his prayer and that he had come to the right place, for Nabor was Abraham's brother. He bowed his head and thanked God. He went to her home and explained to her father and brother his mission, and asked their permission for Rebelsah to return with him and become Isaac's wife. When they had heard his story, they said "It is of the Lord. Take Rebelsah with you to be your master's son's wife." He brought out more beautiful gifts, jewels of silver and gold and fine clothing and gave them to Rebelsah. The next day, Rebelsah with her nurse, rode away, following Abraham's servant to the land of Canaan, to become Isaac's wife.

Lake, Mississippi,  
June 8, 1940.

Dear Mrs. Steele:

Enclosed is a check for \$7.65 to be applied to the Building Fund at the orphanage. This amount comes from Mother's Day and Birthday offerings of Oak Grove Sunday School, Scott county. Even though small in number, our Sunday school likes to claim its share in helping you and the many others carry on the orphanage and scholarship work.

Trusting that soon we will be able to send other offerings to you and watching your work grow with much interest, I am

Sincerely yours,  
Mrs. George Gatewood.

Mrs. Gatewood, we wish we had several dozen Sunday Schools like yours. The orphanage and our scholarship fund would be "sitting pretty" if we did. We are grateful to each one who had a part in this contribution.—F.L.S.

Hazlehurst, Mississippi.  
R. F. D. No. 3  
June 7, 1940.

Dear Mrs. Steele:

This is my first time to write you. I haven't been reading the Children's Circle so very long; since I have started reading it I find it very interesting.

I attend Sunday School most every Sunday and also B.T.U. I belong to Spring Hill Baptist church. Our pastor is Brother Robert Carsile. My age is twelve. Enclosed you will find ten cents for the orphanage.

Your new friend,  
Joyce James.

Joyce, we are glad that you have found the C. C. and are having a part in it. Thank you for your donation to the orphanage.—F.L.S.

Drew, Mississippi,  
June 9, 1940.

Dear Mrs. Steele:

I am out of school and was promoted to the seventh grade. I am eleven years of age. My birthday is December twenty-ninth. Our pastor of the Baptist Church is Bro. Spell. He and his wife are going to a Baptist convention somewhere far off. I belong to the G.A. We are going to Castalian Springs this coming Thursday. We are going to have

D.V.B.S. in July. I have been going to it for the past two years and I always have a grand time. Our G. A. leader is Mrs. Horton. We have lots of members. Our Sunday school class roll we have about ten members. Our teacher is Miss Fondren. I hope this isn't too much to print in the Record.

Yours truly,  
Jacqueline Bramlett

Your pastor, like many others attended the Southern Baptist Convention at Baltimore, Maryland. It must have been a great meeting. You'll find more about it on other pages of the Record. I know your G.A. Camp was delightful. I hope you'll write us more about it, and later about your D.V.B.S., Jacqueline.—F.L.S.

Quitman, Mississippi,  
June 6, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I like to read it very much. I joined the Quitman Baptist church Sunday before last and I was baptized last Sunday. Our pastor is Brother Meadows. I am ten years old. I am sending ten cents for the orphanage.

Your new friend,  
Edna Ruth McNeal.

Edna Ruth, don't fail to read God's word and pray every day, and don't let anything prevent you from being at God's house on His day. These habits will help you to grow as a Christian. I'm glad you've given your heart to God. Thank you for this gift. You are showing the Christian spirit in helping the unfortunate ones.—F.L.S.

## DIGEST REPORT OF HOSPITAL COMMISSION

Louis J. Bristow, New Orleans, La.  
Secretary-Treasurer

In our work we feel that we are following the example and fulfilling the command of our Lord towards those who are sick and afflicted; and we come to the close of another year grateful to our heavenly Father that he has given us the privilege and opportunity of serving many thousands of sick and injured men, women and children; relieving their pain, removing the cause of their illness, and putting them again in the way of health and strength and usefulness to society and to God.

During the year we cared for 13,723 patients giving them 71,515 days of service, of whom 1,965 were given 9,837 days of service free of charge at a cost to the hospital of \$69,874.98. A total of \$24,606.01 was received from the denomination. During the fourteen years the hospital has been in operation there has never been a deficit in operating expenses.

During the year \$93,597.77 has been paid on new construction and equipment. At the close of the fiscal year our indebtedness was \$266,000. Last June the West Annex was completed, adding much needed facilities as well as 54 additional beds for patients. The Hospital has been crowded to capacity for two years. So in February the Hospital Commission felt impelled to build another annex, which will be completed by August and will furnish 80 additional beds for patients.

During the year 21 Home and Foreign missionaries have been

## The Baptist Record

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

guest patients at the hospital; 26 came from the Baptist Rescue Mission and nine from the Protestant Home for Babies. State workers, aged preachers, and others have come for whom no charge was made for our services.

The total "book value" of all fixed assets of the Baptist Hospital now amounts to \$1,129,002.95. Counting off the liabilities, the net worth of the institution on March 31, 1940, was \$833,301.70.

## DIGEST REPORT, SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

L. R. Scarborough, Seminary Hill,  
Texas, President.

Total enrollment for current year, 895, including 270 ministerial students, 67 laymen, 184 married women and 144 single women and 216 in correspondence, being more than a hundred over last year.

The debt on the institution now stands at \$324,814.73, having been reduced the past year by \$39,163.77. Of this amount \$32,508 came from the Hundred Thousand Club. All salaries and principal and interest on debt have been paid promptly and \$10,476 has been paid on back salaries without drawing on Hundred Thousand Club funds. After a long delay, salaries have been increased by 10%. Total received from all sources during the year, \$123,504 and the total operating expenses amounted to \$121,590.

The total endowment is now \$704,354.90, including \$11,990 added during the past year. In addition, there has been an increase in endowment property of over \$400,000 since the auditor's report, the gift of Mr. and Mrs. H. L. Kokernot, San Antonio, Texas. However, the income from this will not be available for some time yet.

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## Coker College

in art, physical education, home economics. ACCREDITED by national and southern agencies. Athletic and recreational facilities, including gymnasium, field and water sports. Outdoor theatre. A CHRISTIAN COLLEGE, emphasizing character and culture. 47th year; \$450. Correspondence invited. C. Sylvester Green, President, Box M, Hartsville, South Carolina.

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LUCY CARLETON WILDS . . . . . ASSOCIATE SECRETARY  
OXFORD, MISS. JACKSON, MISS.

## SERIOUS THINKING

Every day is a fresh beginning; every hour laden with unknown possibilities; every minute alive with the wonder of life and the thrill of new experiences. Men grow old because they have ceased to grow in every other way.—Sunshine Magazine.

## THE ENLARGEMENT CAMPAIGN HELPED PASCAGOULA

Brother W. L. Day, pastor of the Pascagoula church has this word to say about his Training Union—"Our work is progressing well and especially our B.T.U. is growing since you were with us. We now have two good Intermediate Unions with the possibilities of another one in a few weeks. We have two good Junior Unions with Mrs. Day serving as the Junior Director. A union has been started for the middle-aged married couples. The Young People's Union has grown in to two with 16 in one and 14 in the other to begin with, more young people than we have ever had present on a Sunday night. Last Sunday night we had 147 present in the Training Union." This is a report of about a month ago, and we have every reason to believe that this good work continues in Pascagoula. In most cases the pastors lead makes a church success.

## SPECIAL PROGRAM FOR FIVE WEEKS THIS SUMMER

In addition to many individual study courses here and there over the state that we will have a volunteer worker serving in what we are calling "our major emphasis for the summer." This includes five weeks of steady work by sixty volunteers. These workers will be young people, mostly students who are glad to give their time during the holidays to the Lord in promoting His Kingdom through Baptist Training Union. These sixty workers will have already had experience as members and officers in B.Y.P.U. but will come together for a full day and a half just before starting out for this five weeks work, and study, under one of the State Training Union workers, definite plans, methods, problems, anticipated conditions that may be experienced, etc. They will go out in groups of twenty, serving three associations each week, two workers to a church. This plan will carry the workers into fifteen associations and into one hundred fifty churches. The desire is for these workers to be used in churches that have no union at all as far as that is possible, and then in the churches where the Training Union work is weak. Each worker will carry a set of books that may be rented by the individual for the week for 10c. We will announce soon the fifteen associations that will be served. We wish we might carry such a program to every association, but there is a

limit to our financial strength, and that many workers would not be available. Pray with us for the crowning of Christ in this effort. He is altogether worthy.

## Suggestions For Those Who Will Do Training Union Work This Summer

- I PREPARATION
  1. Know the Plan of Salvation.
  2. Know Baptist Doctrine.
  3. Know B.Y.P.U. Methods.
  4. Realize the need for a Training Union in every church.
  5. Cultivate enthusiasm, optimism and friendliness.
  6. Develop self-confidence (without "cock-sure"ness).
  7. Surrender to God for guidance in everything.
- II ON THE FIELD OF SERVICE
  1. Work with the pastor and director (if there isn't one, try to get one elected before you leave).
  2. Secure a list of prospective members (church roll).
  3. Assign prospects by unions and plan organized visitation.
  4. Visit in the homes (be "one of the").
  5. Locate possible leaders and try to enlist and develop them.
    - a. Not only tell them how but help them to do the work themselves.
    - b. Point them to material that would help them in the work: (1) Leader's Quarterly (2) Leader's Manual (3) Plan book (4) Books of stories (5) Books of games (6) B.T.U. Magazine.
  6. Enlarge the organization if possible.
    - a. Form more unions, b. Enlist more members, c. Put every member to work in committees
  7. Be discreet in all things. If necessary, sacrifice personal pleasure if it might bring criticism to you and to the cause that you represent.
- III IN THE CLASSROOM
  1. Dress neatly but not elaborately.
  2. Use the blackboard.
  3. Use illustrative material in addition to the text.
  4. Use demonstrations.
  5. Use the pupils: a. Make assignments, b. Encourage discussions.
  6. Observe all requirements in Study Course leaflet.
- IV CHECKING UP
  1. Send to the B.T.U. Department Bix 530, Jackson, Miss., a complete list of leaders in all department of the Training Union with which you have been working.
  2. Send requests for awards to the same address as soon as possible after each study course.
  3. Be sure to meet all financial obligations (for instance: Do not telephone long distance and leave the bill for your

host to have to pay).

4. Acknowledge kindness and courtesies in writing. Sincere appreciation goes a long way toward opening the door for future work in that church.

CHECK EACH POINT AS ACCOMPLISHED (x).

## DIGEST REPORT, SOUTHERN BAPTIST THEOLOGICAL SEMINARY

John R. Sampey, President, Louisville, Kentucky

The Seminary has for its goal the training of men who, like Mr. Greatheart, will conduct pilgrims from the City of Destruction to the Celestial City, ever ready to do valiant service in the defense of women and children.

The enrollment in The Southern Baptist Theological Seminary for the session of 1939-40 was 473 men, all but five or six preparing for the Christian ministry. This enrollment is 27 more than in any previous session of the Seminary.

The mortgage debt of the Seminary incurred in the erection of six buildings in 1924-1938, has been reduced to \$290,000.00, and the interest rate is now only 3½%. The Board of the Southern Seminary heartily approves the effort to wipe out all debts on Southwide Boards and institutions by 1945. The Seminary needs at least \$5,000,000 in endowment.

The past session marked the introduction of a wider use of the elective principle in the courses leading to degrees. The faculty voluntarily assumed a much heavier teaching load in order that students may secure training in the subjects which most appeal to them.

The roster of students for the 81 years of the Seminary's history is now 7,965. Perhaps a third of these men have passed into the life beyond, to unite with Boyce and Broadus, Many and Williams, Whitsitt and Riggan, Harris and Kerfoot, Eager and Leavell, DeMent and McGlothlin, Mullins and Robertson in a more intimate fellowship with the Christ whom having not seen they loved.

## NEED OF THE SPIRIT

Noting the article in the Baptist Record of June 13, 1940 by Dr. Truett at the Baptist World Alliance, that Baptists stand for New Testament faith and practice all of the N. T. and only N. T. and contradicting the difference between the Catholic faith in the infallibility of the Pope and Baptists holding up the New Testament as the only remedy for a world gone to pieces, I have the conviction that the failure of not only the Catholics but also the Baptists to do this very thing is the religious crime against civilization

today. The compromise with covetousness in accepting the doctrine of tithing as a standard of stewardship is not found in the New Testament. This teaching is the religious foundation for our luxury, and poverty system of present-day church practice, and will never build the kingdom of God on earth and this failure has set the world on fire. The salt has lost its savour. Does anyone believe this? Say so.

May the Lord of the harvest send a spiritual leader for his people in these dark days.

Yours for the kingdom on earth.  
L. B. Cole, Aberdeen.

## YOUNG PEOPLE'S REVIVAL AT BRANDON

Reverend and Mrs. Cecil Roberson will lead youth's adventure with Christ at Brandon Baptist Church from June 16 to 21. Beginning Sunday morning, June 16, services will be held twice daily, Morning Watch at six o'clock a. m. and the evening worship at seven thirty p. m. Plans are being made to enlist all the young people of Brandon and surrounding territory with all denominations participating.

The Reverend Roberson is a graduate of Mississippi college, and has served for some years with the Home Missionary Board conducting services in Southern Louisiana. Mrs. Roberson is a graduate in music serving at the present as music instructor in the Laurel High School. Arrangements have been made to have special music as a feature of the services.

Reverend H. W. Roberson, pastor of the Brandon Baptist church is making special efforts that this be a great spiritual revival in the lives of Brandon youth.

## S. S. AND B. T. U. ATTENDANCE

Jackson, Northside	45	46
Jackson, Southside	40	59
Crystal Springs	226	140
West Laurel	575	196
Enterprise	70	29
Eupora	134	
Richton	166	
Crossroads	55	
Bethesda	45	
Kreole	54	
Sardis	152	58
Eden	14	25
Riverside (Money)	41	26
Main St.	436	129
Bay St. Louis	43	
Heuck's Retreat	16	39
Cross Roads	63	
Eupora	94	
Bethel III	70	
Double Springs	84	
New Zion (Copiah)	79	40
Sardis	53	
Kreole	37	34
Bethlehem	84	45
Sylvarena	67	27

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M. P. L. BERRY, President, HILLMAN COLLEGE, Clinton, Miss.



# MESSAGE OF W.M.U. PRESIDENT Mrs. F. W. Armstrong

For this Fifty-second Annual Meeting of Woman's Missionary Union we have come back to the scene of the beginning of its life and work. Here the deep missionary purpose of Southern Baptist women first found tangible expression. In this city the first corresponding secretary had her home. Working in the little Mission Rooms from which Maryland Baptist women were engaged in sending our literature to help missionary causes, she tendered their use to the infant organization and in them Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, found its first home. It was from these rooms that Miss Annie Armstrong sent out the twelve thousand Brick Cards, the purchase of which at ten cents each by Southern Baptist women and young people enabled the Home Mission Board to build the church in Havana. It was in these rooms that Miss Annie penned the letters—long before the general use of stenographers and typewriters—which called forth the First Christmas Offering for China, the outgrowth of the first Season of Prayer of W. M. U. These letters written in love and hope, took their toll of her good right hand which never quite recovered from the strain but the loving, loyal response was reward enough when two recruits, rather than the expected one, could be sent to the help of Miss Lottie Moon. The little Mission Rooms knew the holy joy that followed these efforts. In them countless unrecorded days of volunteer service were rendered; from them earnest prayers ascended for blessing on this new missionary venture of Southern Baptist womanhood. Here too was recorded the early growth of this organization in its purpose to "stimulate the missionary spirit and the grace of giving among the women and the young people of the churches and to aid in collecting funds for missionary purposes to be disbursed by the Boards of the Southern Baptist Convention." In this city this organization had its headquarters through thirty-three years. Here each of its three corresponding secretaries worked; from here they went out to all parts of the Southland to quicken zeal for missions and to encourage women and young people to be participants in the beloved work of Woman's Missionary Union. Inevitably association contributes to make a place sacred and beloved. So much of the history, the life and work of this organization, is associated with the city of Baltimore that one comes to this meeting with a sense of treading on hallowed ground. The spirit of the pioneers seems to hover here, bidding us match their zeal and devotion and sacrifice, multiplied by numbers which the growth of the organization they founded and for which they labored in loving devotion, has made possible.

It is significant that the reports to be presented in this meeting have been anticipated with deepest interest. Though the plans for the Golden Jubilee were made with wise foresight, hoping they would contribute

to steady and continuous growth, there is always the fear that any spectacular anniversary effort may be followed by a slump, the intense efforts in a given year to attain high goals will result in a diminished effort in the succeeding year. The meeting a year ago was triumphant; every goal of the Jubilee Year had been exceeded. Gains in organizations, in members, gifts and objectives excelled in mission study, personal service and stewardship made just cause for rejoicing. These results were a gratifying evidence that the Union had succeeded, under the blessing of God, in deepening interest and broadening participation in all phases of missionary development. Attendant blessings were felt to the ends of the earth as the fruits of this victorious effort were used to bless the world. Would this missionary enlistment and missionary expression bear further fruit in the year immediately following the Year of Jubilee? Reports alone could answer that question. The tabulation of reports was watched with some anxiety but with profound hope that the ideals of the Jubilee planning had so permeated the Union life that further advances would be revealed. Because this eagerly desired progress has been an object of earnest prayer as members have worked faithfully in societies, auxiliaries, associations and districts each person here today is keenly interested in the reports to be presented. Each of us knows that if these reports show consistent gains we may go from this meeting with the assurance that the impetus of the Jubilee Year is genuine, that its plans have been a real help to missionary enlistment and promotion, that continuous emphasis upon the constant ideals of W. M. U. will continue to bring gratifying results. The experiment of a slight rearrangement of the program for this annual meeting forbids a resume of these reports lest we rob faithful fellow-officers of their right to present these results. The fact that each worker in the large and small society shares in whatever victories are attained adds to the sense of fellowship which makes the name Woman's Missionary Union a very truth. That we are laborers together with God to help bring in His Kingdom has tremendous power, quickening individual purpose to do each her utmost, that our united service may contribute to the purpose expressed by the psalmist: "That Thy way may be known upon earth, Thy salvation among all nations."

The apostle Paul was the great exemplar of the principle of a universal Kingdom. He, more than any other of the early messengers, was imbued with the spirit voiced by the psalmist, "that Thy salvation may be known among all nations." His missionary journeys served to spread the Good News over most of the then known world. To him, more than to any single witness, we are indebted for the rapid spread of the Gospel. So driven was he by the love of Christ, so burdened for the coming of His Kingdom, that he gave himself with utter abandon, not shrinking from suffering for Christ's sake: "in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." All these he endured, constrained by the love of Christ. Hear him as he says: "Yea verily, I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord." His spirit of selfless devotion was shared by others of the disciples: "And others had trials of cruel mockings and scourgings, yea moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins, being destitute, afflicted, tormented (of whom the world was not worthy) they wandered in deserts and in mountains and in dens and caves, and the holes of the earth." To them the way of the coming Kingdom was a hard path but they said with Paul, "I can do all things through Christ which strengtheneth me." To them Christianity was not a precept alone but was an internal victorious force. They faced enormous difficulties as they went forth to lead to Christ the men of Jerusalem and Antioch, of Athens and Corinth, of Ephesus and Philippi and Rome. A celebrat-

ed writer has put it thus: "The first teachers of Christianity were treading a path never trodden by anyone before and their work involved the uprooting of the habits of sin and idolatry and the dissipation of ideas acquired in childhood. There was the moral corruption of large cities; the Greeks had no taste for moral improvement. The hero of the Greeks was the man who entertained them with sophistry and this was exactly contrary to the Gospel. Christ crucified to them was folly. The difficulty of overcoming the prejudices and opposition of the Jews was enormous for they could only become Christians in company with the heathen and with the certainty of their relatives becoming their enemies and beside this they were banded together by associations of trade and in them the spirit of persecution was innate and hereditary." Facing this picture of the conditions that prevailed one is impressed with the fortitude and faith of these early messengers. Seeking an explanation of the growth of the Kingdom one knows that the eternal purposes of God Himself surrounded their witnessing, that He was guiding and guarding that His way

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might be known on earth, His salvation among all nations, for the nations were come together in these great cities, that they might come to know His way and scatter that knowledge in the many places of their dominion.

We have come to this meeting in the midst of a world cataclysm. None can deny that the suffering of helpless women and children, the senseless slaughter of men, the dangers that threaten human liberty are uppermost in mind and heart. We want to get a firmer grasp upon our faith, we want the sure realization that God's purposes do not fail, that He is the Eternal One and that His promises are sure. With deeper fervency we would pray: "Thy Kingdom come, Thy will be done on earth." Even as we pray we ask ourselves what His plan is for the coming of His Kingdom. We remember that Jesus said, "Go ye"; and we know that He lays upon each individual Christian a clear and definite responsibility for making Him known to the world that men everywhere may come to know and walk in His way. One of the distinguished speakers of the Baptist World Alliance meeting said that Jesus first command was "Life up your eyes and look," the second was pray and the third was go. Obedience to the first command prepares the Christian for obedience to the second and third. It was said of Jesus that, when He saw the multitude scattered as sheep without a shepherd, He was moved with compassion. When He looked upon the multitude He suffered with their suffering. He did not turn away from them or their need, he did something. He fed them, He healed their diseases, He taught them, He ministered to their every spiritual need. We believe the Lord Jesus expects us to look with intelligence upon our world near and far and do something about the wrong things we thus see. Did He not say, "As the Father hath sent Me even so send I you"? It is His plan for bringing in His Kingdom. As He was compassionate, so must His followers be, as He ministered and taught and loved so must His disciples do. Not with lips alone can we truly pray, "Thy Kingdom come," but with our lives. We must give ourselves completely to help answer that prayer.

"That Thy way may be known upon earth, Thy salvation among all nations"! What are our personal responsibilities as Christian women for the coming Kingdom? The apostle Paul in a stirring admonition to the Christians in Rome, plead with them: "Be not conformed to this world but be ye transformed." If we are to serve the Lord Christ, to advance His Kingdom in our world we can not walk with the world and the things of the world; we must make up our minds to be different for Jesus' sake; and in loving solicitude we must help other women to realize that conformity to the world is unworthy of their high calling. A year ago Dr. Truett said to us: "How can women give their lives to dainty inanities when our day calls for the best in womanhood?" Your daily choices and mine of what we shall do and what leave undone are vastly important, con-

sidering urgent world calls.

All the preparation for this annual meeting has been made in the midst of the horror of a great war machine overriding human rights in utter disregard of the laws of God and man. With the cries of the suffering of womanhood and of helpless childhood reaching our ears hourly, while we look upon pictures of their homes devastated or smoking in ruins our own hearts are torn and bleeding by the suffering of the world. We cling with greater tenacity to the promises of God while there comes anew that sense of the guiding Spirit in the plans of this missionary organization. Surely no human mind could have foreseen how desperately now we would need the assurance of this great psalm that gives us the theme verse for this program:

"God be merciful unto us and bless us and cause His face to shine upon us; that Thy way may be known upon earth, Thy salvation among all nations. Let the people praise Thee, O God; let all the people praise Thee. O let the nations be glad and sing for joy; for Thou shalt judge the people righteously and govern the nations upon earth. Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us and all the ends of the earth shall fear Him."

We come then in this hour of world travail to rededicate ourselves and our organization to the Christ of Missions. We give ourselves to that renewal of life purpose which comes as our fellow-laborers, in lands afar and in our beloved homeland, bear tidings of how the Kingdom advances; we lend our spirits to the refreshing and re-energizing power of His servants who will speak His messages to our waiting hearts. The record of the long years of the laboring together of Southern Baptist women and young people convinces us that God's rich blessing has been upon the work of this missionary organization. We realize, with shame at our own tardiness, that its cause would have been advanced tremendously if the enlistment of its natural clientele had moved more rapidly. In the face of world need, conscious that consecrated womanhood can be mightily used to bring in the Kingdom, we resolve to be not satisfied with anything less than God-honoring advances. Because we know the missionary quickening power of Woman's Missionary Union we purpose to impress upon Southern Baptist women the urgency of their call to participate in its missionary plans and program and we determine to more consistently teach and train the children and young people of our churches through the missionary auxiliary organizations.

Here, in this city made sacred to us by the devotion of the early leaders of Woman's Missionary Union, we desire to pledge ourselves to the missionary ideals which actuated them. We want the spirit of those pioneers to be multiplied in us. The Golden Jubilee Souvenir Book carried a page setting forth "Our Heritage." In it we find these words: "Steadfastly, not swerving

from their prime mission purpose, devoted personalities poured out in unstinted devotion have accumulated and passed on to us in our Golden Jubilee a heritage of prayer, of missionary zeal and intelligence, of radiant achievement, of sacrificial stewardship which is priceless. But in treasured memories, wrought of faithful missionary tenacity and jeweled with prayer-directed planning, our inheritance becomes inspiration to a future which will emulate their courage in the Lord, fulfilling their vision of women, children and young people participating through their churches in the whole scope of Southern Baptist missions." A heritage is a precious thing, not to be squandered but to be treasured, added to and transmitted. Here in the city inevitably dedicated to the memory of those first leaders and early workers our inheritance does become inspiration to a future which will emulate their courage in the Lord. We shall go from this meeting with renewed assurance that the missionary purposes of this organization and its plans which have been changed and enlarged to meet the needs of the succeeding years are our best means of laboring together to make His way known on earth, His salvation among all nations. We shall therefore give ourselves with zealous devotion to stimulating the missionary spirit among the women and young people of our churches, making the best use of the splendid aids to that end provided by W. M. U. We take just pride in Royal Service with its unprecedented circulation of almost 100,000 copies. Its pages are rich with material to help us in our promotion of missions; we shall read it more thoroughly. World Comrades, "to girdle the world with friendliness," seeks to help our boys and girls to regard with friendship the children of other lands while it makes vital and real the obligation and joy of the missionary spirit. The Window of Y. W. A. opens windows on the world, making young women more aware of world need. We shall promote subscriptions for the sake of the Kingdom and that our children and young people may have their hearts enlarged and their life purposes deepened.

A DIGEST REPORT, HOME MISSION BOARD  
J. B. Lawrence, Executive Sec.  
Atlanta, Georgia

The Home Board is giving itself to the task of giving our Christ to our country. The Board believes that the heart and soul of missions is the making and baptizing of disciples. It is therefore majoring on preaching the gospel among the Indians, the foreigners, the Negroes, in the congested sections and centers of our land, and in Cuba and Panama.

It believes also that the religion of Christ has a social implication and that Christianity is to be translated into the actuality of conduct and character. Consequently we do not believe that the mission task in the homeland is completed until all the life of the homeland is brought under the dominion of Christ. To this end we are working.

The past year has been a year of glorious achievements for Home Missions. The Lord has richly bless-

ed our missionaries in every field. We have now 411 missionaries working in 863 mission stations. During the past year we have added 40 to our mission force, opened 93 new stations and acquired 14 pieces of property. During the year our missionaries have distributed 40,362 Bibles, Testaments and portions of Scripture and 660,847 tracts. They have preached 34,008 sermons, led over 9,000 to make profession of faith in Christ and received into fellowship with the church 4,672.

The past year has been one of the best, financially, for many years for the Home Mission Board. Receipts were larger than for the year before. Marked progress has been made in the payment of the debt. The Board received from all sources in 1939, \$544,289.04. Of this amount, \$159,585.15 was paid on the principal of the debt, leaving a balance due as of April 30, of \$977,976, the first time the debt has been below a million in a number of years. A debt-payment program has been mapped out which will liquidate all the debts of the Home Mission Board by 1945, provided the receipts do not fall below the receipts of 1939. From January 1, 1940, to May 1/1940, the Board paid \$71,822.23 on the principal of the debt.

The income from the Bottoms Trust for 1939 was \$45,032.08, which was used in opening new missions, building chapels and employing missionaries. All along the Rio Grande in Texas, up into New Mexico, throughout French Louisiana, and over the entire field in Cuba, there has gone a spiritual wave of hope, joy and determination to carry on, stimulated by the Bottoms Trust. Another tremendous factor in the work of the Board has been the Woman's Missionary Union in its annual season of prayer for Home Missions and in the ever increasing special offering for Home Missions.

For this world it is Christ or chaos. We must Christianize our land, or else our social order will rot of its own wickedness.

Judge (after giving prisoner a 99 year sentence)—Have you anything to say?

Prisoner—All I know is you are very liberal with other people's time.

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# News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

## THREE NEW MISSIONARIES APPOINTED

Three new missionaries appointed by the Home Mission Board June 6 are:

Rev. W. E. Halton, Dyess, Arkansas.

Miss Helen Lambert, East St. Louis, Ill.

Miss Viola Campbell, El Paso, Texas.

—o—

## RIDGECREST HOME MISSION WEEK TO BRING SPIRITUAL STIMULUS

Combining living accounts from missionaries with the interpretation of Christian missions by leading pastors, Home Mission Board week at Ridgecrest, N. C., August 4-9, will again be a mecca for those who seek physical relaxation and spiritual rehabilitation.

Theme of the week's program as announced by Dr. J. B. Lawrence, Home Board executive secretary, is "Travelling With Christ Toward Tomorrow." The cool breezes of North Carolina's hills will add zest to a stimulating week conducive to renewed consecration.

A daily Bible hour by Dr. E. F. Haight, of Baptist Bible Institute, missionary address by Dr. Ellis A. Fuller, president of the Home Mission Board, Atlanta, Ga., and evening vesper services by Dr. J. Clyde Turner, Greensboro, N. C., will feature the week's program.

Each day's conference will also include experiences of a missionary in the morning watch and two addresses by missionaries. On the program will be workers among the Mexicans, Cubans, Italians, French, Indians, Negroes, Jews, and mountaineers.

The church music emphasis conference will also be held during the week, the afternoon each day being given to a program directed by Prof. I. E. Reynolds, of Southwestern Baptist Theological Seminary. Prof. Inman Johnson, of Southern Seminary, Prof. E. O. Sellers, of Baptist Bible Institute, and Mrs. I. E. Reynolds, will assist in this afternoon program on church music.

Beginning with an early watch service at 7:20, there will be a full morning's program each day of worship, Bible study, and panel discussions.

The first day's theme, "Mobilizing For Tomorrow," will be led by Dr. J. E. Dillard, promotional secretary, Executive Committee, Southern Baptist Convention; Mrs. Una Roberts Lawrence, mission study editor, Home Mission Board; Dr. J. W. Beagle, and Rev. Jacob Gartenhaus, field secretaries of the Home Mission Board, as well as the missionaries and program leaders who will appear each day.

Tuesday's theme is "Missions and Present Day Trends" with Dr. Roland Q. Leavell and Dr. J. F. Plainfield, both of the Home Mission Board, included on the program.

For W. M. U. day on Wednesday, the theme is "Making Missions Real," discussions being scheduled by Mrs. W. J. Cox, Miss Wilma Bucy, and missionaries.

On Thursday Lawson H. Cooke, secretary of the Southern Baptist Brotherhood, will point to the work of laymen in missions in a day's program on the theme, "Men and the Coming Kingdom."

"Our Christ for Our Country" is the subject for the final day with Dr. Noble Y. Beall, field secretary, taking part on the program with other Board workers and the week's conference leaders.

—o—

## BOOK OF ILLUSTRATIONS PUBLISHED

Early sales of missionary illustrations brought from the press in May by the Home Mission Board indicate a wide distribution of this timely collection of Home Mission illustrations.

Edited by the Board's publicity secretary, Rev. Joe W. Burton, this new volume offers fresh stories from missionaries to illustrate a dozen different topics.

"I wish that right now I had a chance to read it more carefully than has been possible, but I have enjoyed reading quite a few of the items,"

was the hasty comment made by Miss Kathleen Mallory, Woman's Missionary Union executive secretary upon receipt of the book.

"I have often longed to have just a concise book of missionary illustrations," writes Mrs. C. H. Ray, executive secretary, Baptist Woman's Missionary Union of Arkansas, "and personally want to thank you for your contribution of time to prepare such a helpful book."

Other comments from Baptist leaders indicate that the book will fill a real need by supplying pointed illustrations for sermons, devotionals, Bible Bible lessons, and other addresses.

More than 150 illustrations are grouped under the following topics: New Life, Consecration, Influence, Needy Fields, Answered Prayer, Loyalty, Stewardship, Courage, Faith, Reference, Providence, and World Missions.

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## NEW MISSION CHURCH REVIVAL

A five-months' old mission church in the mountains received nine members in a recent revival to increase its membership to twenty-five.

Rev. L. W. Martin, Home Board missionary who has been pastor of the church since its organization last winter and has been in four evangelistic meetings on this field, was assisted in the latest revival by Rev. Sherman Woods of Ashland, Ky.

"The presence of God's Spirit was manifested in every service," said brother Martin, "yet all but one of the seven converts were won to a decision either at home or in an after service in the meeting house. It was necessary for us to do much reading, explaining, and teaching of God's word. The Spirit had brought conviction, but without a knowledge of the truth about Christ the convicted were helpless."

Following a three-weeks' meeting, the seven converts including some of the leading women and two very sinful men, were baptized in "the black waters of the dirty creek to prove their faith in a crucified, buried, risen Lord. 'Bless His holy name!' exclaimed one quiet woman in an almost inaudible whisper as she was raised from the water. "It was no sensational play to the witnesses on the bank, but an expression brought by love's constraint and the Spirit's power."

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## SOUTHERN BAPTIST CONVENTION—

(Continued from page 9)

This world has never had a million men enlisted in the service of the Kingdom. Can it be done? Why not, as well as in a national army? Or in any civic enterprise? Have they not been saved by the blood? Have they not put on Christ in Baptism? Evangelism is not complete until the converts are enlisted in service. There are 900 Brotherhoods in our state, and one new one every day. The "Brotherhood Quarterly" has increased 43 percent in circulation in one year. It has lifted the level of Southern Baptist contributions. They will do more when they know more. The 60 percent of the amount given in the churches in 1939, an increase of 5 percent over the previous year. Let's avail ourselves of the business experience of the laymen. Encourage them mobilize them; inform them; challenge them; They must be led by the pastors, the divinely appointed leaders.

### Saturday Morning

It looks like this hopper is about to run out of grist. The program which was scheduled to include an afternoon and night session has been abbreviated so as to close at noon. This forenoon session will include, besides devotional, reports on broadcasting, correlation and coordination, nonresident members, calendar of activities, Baptist History, Public Relations, and two addresses; are by Dr. R. C. Campbell on Stewardship and one by Charles St. John on Soul winning.

The messengers had plenty of room at the beginning, but the subjects on the program were crowded.

Under the head of miscellaneous business W. D. Upshaw moved that the Sunday School Board be requested to publish and distribute the two speeches on Education made yesterday by President Boatwright of University of Richmond, and President Neff of Baylor University, Carried.

President elect Hamilton announced committee on Boards for next year, Chairman is Dr. B. Locke Davis of Missouri, and Mrs. Ned Rice is member from Mississippi.

S. F. Lowe, formerly of Mississippi, now of Georgia reported on Radio Broadcasting. The committee is cooperating with the Brotherhood for broadcasting October 20, in the interest of Laymen's Day in the churches. Another project, improving the quality of Baptist radio programs. Conference with Seminary presidents have had to secure training for radio speaking. Broadcasting must be largely local. Recommended continuance of radio committee; that arrangement be made in each state for a broadcast; that no financial obligation be incurred by the committee which is not underwritten.

Committee on coordination reported through Dr. M. E. Dodd, Their purpose is to prevent overlapping of various organizations working in the churches. The committee thinks progress has been made.

Committee on nonresident church members reported. This seems to this reporter a queer question for the Convention to concern itself with. But other brethren think they can do something about it. They say that 30 percent of Southern Baptist are non residents.

Dr. W. O. Carver reported for the committee on Baptist History. The committee has not met during the year. The purpose is to collect all historical material, that they may be permanently preserved.

Dr. R. W. Weaver reported for the committee on Public Relations. A similar committee was appointed by Northern Baptist and negro Baptists. They have sought to cooperate. Dr. Weaver declines to serve longer on the committee on Public Relations.

A motion was carried that a committee be appointed to carry to President Roosevelt assurance of our prayers for him, that wisdom may be given for these perilous times.

Dr. R. C. Campbell gave an address on Stewardship. Paul's plan systematizes the giving, energizes the gift and spiritualizes the giver, and it will be a potent factor in evangelizing the world. It will save the churches from many ills. He told of his experiences as pastor of Lubbock, Texas, during the depression when by adopting the tithe the offering went up several hundred percent. But the greatest benefit was the improved spiritual morale. Young men began to surrender to the ministry. In that period more people were baptized than at any other time.

Mr. Charles St. John, who left Mississippi some years ago to take charge of the Bowery Mission in New York, spoke on Soul Winning. This was a very stirring and helpful address. But because it was made up of one incident after another of thrilling experiences it is impossible for the ordinary mortal to report it. This brought the business session of the convention to a close on high tide. Sunday morning many pulpits were filled by the visiting preachers. Sunday afternoon Dr. Truett preached in the armory and Sunday night the Sunday School and Training Union forces had a great rally.

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Pastor Eli Callahan writes that Buck Branch Church, Pearl River County, had Dr. L. B. Campbell of New Orleans with him in a successful revival meeting. Dr. Campbell proved himself to be a great revival preacher who loves the Lord and leads others to love Him. There were eleven additions. The church has been greatly helped by a church loyalty campaign, increasing attendance and all-round interest. One week of Vacation Bible school (the fourth in four years) was well attended the first week and goes on another week. Commencement next Sunday; 54 enrolled and 47 average.